

On saynt Andrewes day.

Fol.i.

THE GOS-

pels with b^rief sermons upon them
for al the holy dayes in þ yere.

On saynt Andrewes day.

The Gospel.Mat.iii.



esus walkinge by the See syde
of Galilee, saw two brethren Si-
mon named Peter and Andewe
his brother, castinge a nette into
the See (for they were fyshers) &
saith vnto them. Follow me, and
I shal make you fishers of men.

And they forthwyth left their nettes, and folowed
him. And when he was gone forth fro thens, he saw
other two brethren, James the sone of Zebedee and
Jhon his brother in the shyppe wyth Zebedee their
father, mendinge their nettes, & he called them. And
they forthwith left the shyppe and their father, and
folowed him.

The sermon vpon this Gospel,

Ihe Gospell of this daye (deare frendes)
declareth that our sautour Christ whan
he was here conuersant amōges vs for
our redemption sake, before he wold do
or speake any notable thing (as the holy
doctor Chrysostom sayth) called & chase vnto him,
his Apostles, to thintent nothing might be hid from
them of Christes wordes and dedes, but that they
might afterward boldely affirme & say. We can not
but speake the thinges whych we haue sene & hard.
aa.i. As

Chryso-
stom,

On saynt Andrewes day.

As Christ therforz walked by the see side, he saw two
brethren germanes, the name of the one was Simō
whiche also was called Peter, the name of the other
was Andrew, whose memoie we do this day solem-
nize. But what were these two, whom our Sauour
Christe chasē to be his apostles? Were they greate
woरldly Clerkes, were they philosophers, were they
pharisees or scribes, were they great rich persones,
or men of high power and authoरtacie? no verily they
were none of al these, they were but poore & busalem
fishermen. And why did he chose these? Verily (saith

S. Aust- saynt Austin) if Christ had chosen great lerned me-
ine,

or men of estimatiō, they might peraduenture haue
sayd that they had deserued to be chosen bycause of
their lerning or wisdom. But our lord Jesus Christ
going about to breake the neckes of the proude, chase
men of no lerning ne reputation, which he dyd also
^{Erasm⁹} for this purpose, that the glorie of the gospel might
not be diminished nor shadowed with woरldely suc-
cours and helpes. So here Christe doth manifestly
declare vnto vs in what kinde of people he most de-
lyteth, euен in the humble and contempte persones
of the woरld and in such as be simple and as it were
babes in woरldly wisdom, as in an other place he al-
so testifieth, saying. I confesse and give thankes vnto
Mat. xi. to the o father, lord of heuen & of erth, because thou
hast hyd these thinges from the wise & prudent per-
sones, and haste diseloled them vnto babes. And ye
shal marke, that Christ calleth babes here thē which
layng a syde al woरldly wisdom, receiue gods word
without al deliberatiō, and whiche p̄ferrē not their
owne iugement afore gods word but submitte them-
selues

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selues vnto it in all thinges. He called therfore two
simple fyshers, and when did he calle them? Verely
euen when they were in the myddes of theyz wozke,
meaning hereby(as Chrysostom saith)that we ought
to preferre the folowynge of Christ afore al other oc-
cupations in the wozld. For they were castiug their
nettes into the See, and this fishing was a shadow
of the newe fishyng, whereby they shulde not take
wyth material nettes fishes for the fode of the bely,
but wherby they shulde with the nette of godz word
catche men(whiche be drowned wyth earthly cares)
vnto the desyre of thc heauenly life. Wherfore where
as they were busyed and toyling about their body-
ly lyuyng(which neuertheles was then their vocati-
on or callinge according to gods commaundement
whyche byddeth vs that in the sweate of oure face
we shulde eate our bread)from this general calling
I saye he plucked them to a special calling whyche
was to preach his holy gospel. And verely his word
of callynge had in it a wonderfull vertue, for it so
wrought in theire hartes, that they forthwyth lefte
al together, & folowed him. And here we haue a nota-
ble example of obediēce in these apostles for vs to fo-
lowe. Chrysste had not so sone called them, but anou
they folowed. For he that loueth father, or mother,
wife or children more then he loueth the Sauioure
Iesu Christ, is no mete man for Chist, that is to say,
he maye wel cal himselfe a Christen man, but Chist
wolsurely refuse hym for one of his men and disci-
ples when the terrible daye of Dome shall commie,
what tyme he shall descende in Maiestie to iudge
both the lyuyng and the deade.

Chrys.
stom.

Gen. viii

Mat. x.

aa.ij.

Chrys.

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Christe thā called these two brethern Peter and Andrew and also the other two Iho & James, to what purpose? to folow hym only by the heles whether so euer he shulde goe ydelly? No truly. But to teache & instructe the in such wyse as they myght in tyme comyng be made hys apostles, hys legates, hys Dicteours, hys preachers. He chasse them beyng yonge, rude, simple, unlearned, & nothing but playne fishermen, and therfore they were the more apte and merte to receutue his heauenly, swete, and pure doctrine, because they were not as yet infected with the sower leue of the pharisees. But ere they departed frō hym, he replenished them wyth such wonderfull wyldeom and wyth such diuine doctrine, that they were hable to cōfoude the great and witty clerkes of the wold. Of fishe catchers and bodily fyshers he made them men fyshers and catchers of sowles. So God long before promysed by hys prophete Hieremye, saynge I wyll sende you fyshers and they shall fysh you. Such a worthy fysher of men sowles was thys noble Apostle sanct Andrew. He spared for no persecuton of tyrantes to execute and fulfull hys maysters commission whiche was to preache the Gospell and glad tydynge of mans redemption by Christe. He preached it purely and spicerely euē accordinge to hys commission. Yea for the feithfull executynge and witnessing herof he shanke not to suffre a very cruel death. Let vs therfore folowe hym in feith that we maye also folowe hym to euerlastynge blesse by Christ oure Lorde, who be praysed woldē wythout ende. Amen.

On the

On the conception day of our Lady. Fol.iiij.

¶ On the conception day of our Lady.

The Gospel.Mat.i.

The boke of the generation of Jesus Christ the sonne of Dauid, the sonne of Abraham. Abraham begatte Isaac. Isaac begat Jacob. Jacob begat Judas and his brethren. Judas begat Phares and Zaram of Thamar. Phares begat Esrom. Esrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begat Jesse. Jesse begatte Dauid the king. Dauid the kinge begat Salomon of her that was the wife of Uri. Salomon begat Roboam. Roboam begat Abia. Abia begat Asa. Asa begat Iosaphat. Iosaphat begat Iozam. Iozam begat Osias. Osias begat Joatham. Joatham begat Achas. Achas begat Ezechias. Ezechias begatte Manasses. Manasses begat Almon. Almon begat Josias. Josias begat Jecontas and his brethren in the transmigration of Babylon. And after the transmigration of Babylon Jecontas begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachun. Eliachum begat Boz. Boz begatte Sadoc. Sadoc begat Achin. Achin begatte Eliud. Eliud begatte Eleazar. Eleazar begatte Matthan. Matthan begat Jacob. Jacob begatte Joseph the husbande of Mary, of whō was borne Jesus which is called Christe.

The sermon vpon this Gospel.

In this gospel (good people) many thinges are to be considered. First, how that our saviour Christ the sonne of god wold for the greate loue he bare to mankinde

On the conception day of our Ladie

mankinde be borne the sōne of Dauid, that is, wold
take mās nature vpon hym to succour and help vs
cause of which were in flesh condēned & to pourge our spot-
Christes ted and synful byrth. And verily this is the final in-
incarna tent of Christ incarnatiō, as it is wel declared in the
epistle to the Hebrewes, where it is witten, that foras-
Hebs. 2. moch as the sonne of god vouchsaued to call godly
persones his br̄ethren, sayng by the prophet Dauid
psal. 2. I will declare thy name to my br̄ethren, and other-
whiles also he calleth them the children, as in Elay.
Elai. 8. Lo here am I & the children, whom god hath giuen
me; and because these children and these his br̄ethre
be men made of fleshe and bloude: it pleased hym to
be parttaker of the same wyth the, that by his death
he might wipe out hym whiche had lordshippe ouer
death that is to say the deuyl, and deliuer the which
through feare of death were al their life tyme subdu-
ed vnto bondage. For he toke not vpon hym angels
but the sede of Abraham. Wherfore in al thinges it
becam hym to be made like to hys br̄ethren, that he
migh be merciful & a feithful high p̄est in thinges
towchinge God to thintent to pourge the synnes of
the people. Now wheras Christ is called here the
sōne of Dauid: ye must understand it that he descē-
deth lineally from Dauid according to the flesh, as
Saint Paul declareth in the beginning of his epistle
to the Romaines, lest we rūne into þ errorrs of cer-
taine heretikis whiche say that Christe was nothyng
elles but a wā & not the son of God, but merely the
sōne of Dauid. Which errorr Christ himself discus-
sed, where he propowned this question to the phari-
seis, what thynke ye of Christe, whose sonne is he?

And

On the conceptiō day of our Lady. Fol. iiiij.

And when they answered, the sōne of Dauid, he as-
ked them, why thā did Dauid in spicite cal him lord psal.no.
saying, the lord said to my lord, syl on my right hāde
Meaning hereby, that Ch̄riste was aboue Dauid &
not only a man but also god. So that ye muste un-
derstand him to be the sōne or issue of Dauid accord-
ing to the flesh, and not accordinge to his godhed.
And ye shal also marke, that he is called the sōne of
Dauid after the maner of speaking of the Hebrewes,
bycause he cam of the ryght line of Dauid. For the
Hebrewes do calle al lineal nephues & nieces (be they
neuer so long of) sonnes and daughters. Verely the
hole p̄tigree of Ch̄riste, is here so drawen and con-
veyed from his auncestours, that they only be put
whiche were p̄ttakers of þ promise whiche was made
of Ch̄rist. Ye must therfore marke two maner lines
of men, whiche betnge well marked doth discerne of
whom Ch̄rist wold be boȝne and was boȝne. For al-
beit the promise of Ch̄yste was made to Adam: yet
from Cain his sōne the p̄tigree of Ch̄rist is not cō-
veyed. So that one line there is whiche deriueth
Ch̄rist p̄tigree from the mēbres of the true church,
that is to wite, frō the holy fathers whiche were part
takers of þ pmise. And an other line there is whiche
cōteyneth the chldzē that grew out of kinde not fo-
lowing their fathers steppes & therfor no p̄ttakers
of the pmise, whiche two lines if ye diligently marke
through out the old testament ye shal se that Ch̄rist
proceded of the feithful stocke, & not of that whiche
grew out of kinde, as Cain Elau and their offspring
were. And verily it becam Ch̄rist the hed of þ church
to come of the mēbres of the true churche.

Two lig-
nacies
in scrip-
ture.

aa.iiij. Seconde,

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Seconde, ye shall understande that oure Sauour Christ wolt be boorne accordyng to the fleshe of the roial bloude of kinges, to declare that he shuld be a kynge, no worldly kynge, but a spirituall kynge for the rulyng and gydng of mens consciencies. And soasmuch as kinges were also annointed after the maner of prestes: therfore Christ also wold be boorne of kinges to shew himselfe an annoynted king, that is to say, both a king and a prest, a king to rule and defende, a prest to make intercession and prayer for vs accordyng as saynt Paule sayth of him. Which also maketh intercessio for vs. And the prophet Hieremie sayth. He shall do the office of a kinge and capitayne. But for the eschuing of erroris, ye muste know, that David whose sonne Christ is according to the fleshe, administered here hys kyngdome in the erthe: and therfore it is not to be thought that after that Christ is nowe ascended vp to heuen, he exerciseth no more hys kyngly officies but that he sytteth ydell in heuen leauyng behynd hym hys deputie or vicare in erthe the bishop of Rome. Verily Christes kingdom is perpetuall, and so is his presthode, according to the saying of the prophet. Tu es sacerdos in eternum secundum ordinem Melchisedec. Thou art an euerlastinge prest, accordyng to the order of Melchisedec.

Thirdly, ye shall understande that albeit Christe and also our Ladye hys mother (whose memory we solemnize this day) & Joseph her husband, cam of the right & blessed line of stocke, and not of the crooked & cursed lyne, as I haue also declared: yet many of the persons awel men as womē of this blessed stocke were synners and therfore here in

On the conception day of our Ladi. Fol. v.
In their genealogie is mencion made also of synfull
personnes. For who were so wicked as bynge Ma-
nasses and his sonne Imon, whiche be here rekened
in Christes pedigree. Judas also committed fornicati-
on with Thamar. Salmon maryed Raab an har-
lot. What shall I speake of Bethsabea, wþt whom
king Dauid committed greuouse aduowtrie. And yet
of this Bethsabea whiche was the wyfe of Uriel dyd
king Dauid begette Salomon. So that if a man wol
thzoughly consider the thinge, he shall fynde almost
more euell men then good amoges the auncestours
of Christ, and all the women whiche be here named
be none of the holy women, as saynt Hierom sayth,
but suche as the scripture disproueth. What other
thinge meaneth thys, but that the holy ghost wolde
signifie, that like as Christ cam of synners: so he al-
so cam into this world for sinners. He wold be borne
(sayeth thys noble clerc saynt Hierom) of synners,
þ he myght wþpe away the synnes of all. Yea Christ Mat. x.
himself sayeth, that he cam not to calle the rightu-
ouse, but sinners to repentaunce. If then he cam for
sinners, why shuldest thou o man despaire for cause
of thy synnes? Nay rather take harte unto the and
repent. For then shal the grace and fauour of Christ
be powred more plentifullly vpon the, in that thou hast
the more offended according to the sentence of saint
Paul. Furthermore we may lerne also here
a moderatio of mynd and demurennes, that we hitte
noman in the teeth of his auncestours or kynsfolke.
For yf our Sauour Christ had amonges his aunces-
tours very tyrantes, harlottes & wicked personnes,
who is he that hath not amonges hyms auncestours

S. Hiero-
nom.

Hierom

Exeple
of mor-
destie.

On the cōception day of our Lady.

and kinsfolke both good and badde. Fourthly, ye shall marke that Laynt Mattheu here doth calle Joseph the husband of Marie, so that it is certaine, that betwene Joseph and Marye was a iust & lawfull matrimonie, vnder which, not without a singuler cause, Christ wold be borne, to shewe that matrimonie is the state whiche pleaseþ God, and on the other side, to lue in aduowtrye and fornication is a kynde of life abominable afore God and man. Of a virgine verily Christ wolde be borne, but yet vnder lawfull wedlocke. A virgine to hys mother becam hym that was God, but in that she was marped, is setforth vnto vs the cōmendation of wedlocke. Virginitie I say becam her which by secrete inspiratiō of the holy ghost being herselfe pure and vndefiled, conceiued and brought forth him which was most pure & cleane, but yet Joseph was oure blessed Ladie's husbande. Doth not thys thyng then setforth vnto vs the honour of matrimonie, and condemne these wicked heretiques whiche say that matrimonie is a thyng fylthy & vnpure, of whom Laynt Paule speaketh, callynge them sp̄rites of errors, and deuelish teachers. For if Christ had wolde, he myght haue been borne before Marie his mother was betrowthed to Joseph. If matrimonie also were a sole thing and discomended of god, as some heretiques haue said, why went our Sauour Christ to a wedding & brought there the first miracle that euer he did, by turnyng water into wyne? So þ thought virginitie be a highe thyng & mete for such as be of high p̄fection: yet matrimonie is an honest state. Last of all thys Gospell doth condemnē those heretiques

4.Tim. 4

Th5.2.

On the conception day of our Ladie. Fol. vi.
tikes which denye þ Christ toke fleshe of the blessed
virgine & say either that he brought a spiritual fleshe
with him from heuen, or that the word so was mads
fleshe, that Christ is only of one nature & not of two
natures. For thys heresie hath been longe sithens
condemned of Christes churche. And even with one
text in this gospel it is ouerthowne where it is said,
that Jacob begatte Joseph the husband of Marie,
of whom was borne Iesus, whiche is called Christ.
If of Marye Christe was borne: then it must nedes
folow that he toke flesh of her. The Gospel of Luke Luc.ii.
also proueth the same, where the angel sayth to Ma
rye. Thou shal conceiue in thy wombe, and beare a
childe. And Elizabeth saith to our Lady. Blessed is
the frute of thy wombe. But howe can she conceyue Luc.ii.
Christ or howe can Christe be called the frute of her
wombe, yf he toke no parte of her? Finally Paule is Rom.1.
playne in this mater whiche sayeth that Christe was
borne of the sedes of Dauid concernynge the fleshe.
what ca be spokē moze plainly? So ye se according
also to the flesh the great nobilitie of Christes bloud
for he wold be not only according to the spirite but
also according to the flesh the noblest of al me. Accor
ding to the spirite he descended fro godhys father W nobili
out begynning, so that he is the eternal sonne of the tie of
eternal god. what is higher thā this nobilitie? And Christ
as to the fleshe he is descended of most holy patriar
ches, moost myghty Kinges, and Dukes. In al the both
worlde was never founde lignage, kynred, ne house spiritu
of moze nobilitie then this lignage was wherof our ally and
Saviour Christ descended accordinge to the fleshe,
But his spirituall lignage is without cōparison.

aa.vi. This

On the coception day of our Lady.

Theno, This haue I therfor set out, that Christē men shuld
bilitie knowe their owne nobilitie. For they that beleue in
of chris- Christe, be made by feith the brethren & forntheires
sten mē. with Christe, accordinge to the text before rehersed,
where Christ sayth. I wil shew thy name to my bre-
psal.23. thren. And in an other place he sayth. These be my
brethren which heare the word of god & do it. Saint
Paul also sayth. The spirite witnesseth togither w
our spirite that we be the sonnes of god, if sonnes,
ergo heires, heires of God, and felawe heires wyth
Christ. Nowe also with Christ we be made by seyth
one bodye, that we maye be his membres. What is
lefte then, but that also we be made parttakers of
why we Christes nobilitie. And therfor we be called Christi-
be cal- ans which by interpretation signifie kingly, that is
led chri to say, of a kinges house and nobilitie by Christ our
stians. king. But wherfore is this so greate nobilitie to be
taken of vs for vayn glorie & to despise our neigh-
bour? No truely. For as Christe the nobler he was
both in spirite and also in flesh, the hubler and low-
lyer he made himselfe: So let vs also folow Christ
example, and the moze noble we be made by Christ,
so moch let vs beare out selfes y moze lowly. How-
beit otherwhiles it is not only lawfull but also ne-
cessarie, to loke alofte and beare our selfes hyghe of
our nobilitie, not against men, but agaynst Satau.
For it is a great villany and shame for a noble per-
sonage, to subiect himself to vile seruices. For what
be moze vyle or fylthy occupations, then the woxes
of the deuyl, whch be synnes. Here then let vs loke
on high in Christ, and be ashamed for our nobilitie
sake, to huble our selfes to the fylth of synnes. Now
ye haue

On saynt Thomas day the Apostle. Fol. viij.
ye haue the liguage of Christ according to the fleshe
and the nobilitie of him and of al Christians. It re-
mayneth therfore, þ we also shulde knowlege Christ
by feith and garnishe our nobilitie wyth good wor-
kes by Jesus Christ our lord, whiche toghether wyth
the father & holy ghost be praised for euer. Amen.

On saynt Thomas day the Apostle.

The Gospell Ihon.xx.

Thomas one of the twelue called Didymus was Didimus
not with them whē Jesus cam. The other di- in greke
ciples therfore sayde vnto hym. We haue seen the betoke-
lord. But he said vnto them. Except I se in his han- neth in
des the pinte of the nayles, and put my fynger into Englith
the pyncte of the nayles, and thurst my handes into a twyn-
hys syde, I wyl not beleue. And after. viij. dayes, a- lyngue.
gaine his disciples were within, and Thomas with
them, Jesus commeth, the doores beyng shutte, and
wode in the middes. & said. Peace be with you. After
that said he to Thomas. Bringe thy fynger hither,
and beholde my handes, and reach hither thy hand,
and thurst it into my syde, and be not vnfeithful, but
feithful. Thomas answered and said vnto him. My
lord and my god. Jesus saith vnto him. Thomas,
bycause thou hast seen me: thou hast beleued, blessed
are they whiche haue not seen, and yet haue beleued.

The sermon vpon this Gospell.

This Gospell (deare frendes) declareth vnto vs
the historie of saynt Thomas, howe he wolde
not beleue Christes resurrection til he had seen him,
and felt him with his handes. For as the historie tel-
leth, Christe had appeared to the rest of hys felawes Luc. 24.
when he was awey, and when they shewed him of it John, 20
aa. vij. with

On saynt Thomas day the Apostle.

S. Gres-
gorie.

with one hole voice and consent: yet he said he wold not beleue it, tyl he had sene the prysne of the nayles in Christes handes, and felte his woundes. Verely (as saint Gregorij saith) this was not done by casualltie, þ saynt Thomas the chosen disciple of Christ, was not then present. For the high clemencie of god wrought this thinge, þ the doubtyng disciple whyle in his maister he gropeth the woundes of the fleshe, might heale in vs the woudes of infidelitie. For the infidelitie of saynte Thomas profyted moze to the Christen feith, then did the feith of the beleuing disciples. For while he by gropynge, is brought againe to the feith: our mynde is (all doubt set apart) stablisched in the feith. Thre thynges then are here to be considered in thys historie. First the hardnes of beleue in saynt Thomas, whiche albeit he was one of the electe disciples of Christe and longe conuersant wyth hym, and continually instructed of his rising againe, yet he doubteth. Seconde, the goodnes and tendre mercie of Christ, which wolde not thus leave him. Thridly, the constancie of thys blessed Apostle in the feith euer after euuen til his lyses ende. It was doubtles a very grosse infidelitie and hardnes of beleue in saint Thomas, that after so longe cōpaning with our Sauiour Christ and heartyng him often-times afore his passion say he shuld rise agayne, yet he wolde not beleue his resurrection, no not whē his felawes so constantly had shewed hym how they saw hym wyth their eyen & what he said vnto them. Hys felawes verily were grosse til they had receyued the holy ghost, for they wold skant beleue his resurrecion til they had seen him. But saynt Thomas was grosser

On saynt Thomas day the Apostle. Fol. viij.
grosset thā they all. For he said he wold not beleue þ
resurrectiō, tyl he had seen the p̄ynt of the nayles in
Christes hādes, & yet this was not ynochous to make
him beleue, but he wolde also fele hys wōudes with
his owne handes. And here we haue a lyuely image
of the nature & disposition of the fleshe. For the flesh
can not be brought to beleue but by sensible signes
& tokens. Neither was thys carnalitie in Thomas
only, but it is in al mē, for we be made of one mōuld Rom. 3:
and god hath cōcluded al mē vnder infidelitie that
he might haue mercie of all : Consider therfore the Chryso
tender mercie of our lozde, howe for one of his disci- stom,
ples sake he shewed hymselfe having woundes, & he
dyd it not forþwyth, but after. viij. daies, to the in-
tent he being amōges his felawes & certifid of thē,
might be kyndled vnto a greater desire, and that he
might be made the moze feithfull in tyme cōmyng.
Our Sauour Christe therfore eight daies after he
had appeared to his felawes, cā where as they were
gathered togither, & Thomas with them. He entred
in vnto them, the dozes being shutte, & wyth hys ac-
tustomed salutation greteth them, sayng. Peace be
amonges you. And forþwyth turning hymselfe to
Thomas, whose infidelitie could not be hidde from
him, whiche bicause he p̄ceiued proceeded not of ma-
lice but of weaknes: he vouchsaued to heale. He bad
him beheld his hādes, and grope his side. Thomas
according as Christ had bidde him, beheld the p̄ynt
of the nailes, and thurst his hand into his side. And
forþwyth wyth an exclamacion cryed, my lozde my
God. Thus from a grosse and stubburne infidelitie
was he brought to a fast, aud constant feith.

aa, viij. So Paule.

On saynt Thomas day the Apostle.

A&t.9. So Paule at the beginnig was a very fierce persecutour of þ church, but afterward he beca a right feithful Apostle and teacher of the people. For these wonderfull iugementes of god be for this cause described forth vnto vs, that we shuld lerne to knowe the exceeding goodnes of god whiche turneth euil into good. My lord and my god sayth saint Thomas Verily he þ confesseth god to be his god, hath renouned al þ be his, & possessed those þ be gods. The erth is the lord, & al that is therin. We be the lordes & the lord is ours. Wherfoz al the goodes of god be ours through feyth in oure saiuoure Iesu Christe. This high confession of saint Thomas truly our saiuour commended, but yet he s̄what towched him for his hardnes of beleue saing. Thomas because thou hast seen me thou hast beleued, blessed are they þ haue not seen and yet haue beleued. Saint Thomas saw one thing & beleued an other, he saw mā & confessed god He saw Christ in flesh, he felte him after his resurrection, which was a great furtherāce to his feith. But blessed be they þ never saw Christ in flesh, & yet haue beleued on him. Certainly this kynd of people be we Gentils as many of vs as reteyne Christ in mynde who we haue not seen in flesh, as wryteth saint Gregorius, if so be yet that we folow & prosecute our feith with good wrokkes. For that psone doth truly & vnfeynedly beleue whiche practizeth in working þ thing that he beleueth. Such a true & ernest beleuer was this blessed man saynt Thomas. Let vs then take example of him, that we may haue the rewarde that he hath, euerlastinge ioy, by Christe oure lord, who be prayzed for euer. Amen.

On Candel-

COn candelmas day otherwise called the purification of our Lady.

Gospell. Luc.ii.

When the dayes of purification were come according the lawe of moyses they brought Jesus to Hierusalem to present him to the lord (accordinge as it is wrytten in the lordes lawe, that euery male opening matrice shalbe called holy to the lord) Exod. xiii. and xxii. to give in sacrifice according to that is said in the lordes law a payre of turtyl doves or two yong pycions. And behold there was a man in Hierusalem named Simeon, and this man was iust & devout, a-waiting for the comfort of Israell, & the holy goste was vpon him. And he had receyued an answere of the holy ghoste, that he shuld not se death before he saw the lordes Christ. And he cam by the holy gost into the temple. And while the father & mother were to saye, bringing in the childe Jesus, that they shuld do accordinge to the use of the lawe for him: he also toke red him in his armes, & blessed god and said. Lord, now lettest thou thy seruat depart according to thy word Nunc dimicatur in peace. For myne eyen haue seen the saviour sente mittis, from the, whom thou haste prepared before the face of al peoples, a light for the reuelation of þ Gentils and a glori of thy people Israell.

A fermon vpon this Gospell.

When the purification daye was comine (good people) that is to wite the xliij. daye from the birth of our saviour Christ, at which day þ old law of Moses comauanded, þ if it were a man chyld that was born, it shuld be presented to the lord, & for the purifieng of the childwif and also of the childe bb. i. what

On Candelmas daye.

what shuld be offered: the most pure virgine Mary wold fulfylle the lawe also in this paynt though in her child byþt she knew was nothing after the manner of other womens byþthes contaminate or spotted, but al was ful of heuenly purite and holynes. For what spotte of vnclemnes could she haue which by the woþke of the holy gholte conceyued wyþout mans knowlege only by imbracement of the heuenly power? She goeth therfore with Joseph, who as yet was thought to haue bene fater to Jesus, vnto Hierusalem, bearing the childe with them

A figure of the olde lawe. that they might present him in þ temple in the sight of the lord to whom he was consecrate, not but that al be the lordes, but that we shuld be taught by this mystical figure, that those mindes be most acceptable to God, whiche with a manly strength of spirite haue conquered the lustes of þ fleshe & so do auaice

Omne masculi num. to thinges heuenly and euerlasting. Moses law intending this, had commaunded the Iues that euynale so sone as by the openinge of the mothers wombe it was brought to lyght, shulde be taken as holy to the lord, whether it were of mankynde or of brute beastes, that hereby also the first frutes might go to the prestes, so yet that the first begotten of the mankinde shuld be redeemed out of the prestes handes, onles the childe were of þ Leuitical tribe. Now surely the selfe law openly deliuereth our Lady fro the bonde of it, where it sayth in the leuiticall boke:

Mulier si suscep to semi ne pepe sculu. The wife whiche receyving sede shal bringe forth a machild. For the blessed virgine our Lady was neither ma with man, neither receiued she mans sede. And as touching the opening of þ matrice, surely this heauenly

venly child did in no maner violate the chastite of
of þ virgins wombe but rather p̄sreserved & halowed
it from al spot of vncleñes during her life. He then
was p̄sented in þ temple as subiect to þ law, which
was lord of al thingþ both heuenly & erthly. He was
redeined with a smal p̄rice, which cam to redeme the
hole wþld wþ the p̄rice of his bloude. Foz þ law had
appointed þ Iues to redeme their first begotte son
with a lambe of one yeare olde, which was giuen in
sacrifice. And thā shuld be added a doue or a turtyll
for þ purifiēnge of al spot or vncleñes which might
happē to be committed in þ begetting of þ child, or af-
ter, to thintent þ that whiche shuld be offered to the
lord might be thoroughly pure. Howbeit if they
were not of abilitie to giue a lambe, the law suffred
them to giue in stede therof a turtill doue or a pigeo
for þ redemptiō of þ child. The other bird was offe-
red for the purging of the sinne. Our Lady therfore
and Joseph offered the poore mens oblatiō, and it is
not to be doubted, but they wold haue made a richer
gift if theire pouertie hadde not letted them. Allbeit
theyre minde was rich in godlynnes, and to giue vs
an exēple, þ professiō of pouertie was moze profit-
able. But lo , there was at this self time in Hierusalē
one Simeō a iuste mā & such one as stode in awe of
god, & surelye he might wel be called a iust mā, foz he Am-
sought not his own but þ peoples weale, he awaited brose,
foz him þ shuld redeme out of bōdage not him only,
but al mākind. And because he was endowēd wþ this
iustice & godliness, the holy ghost was in him & had
inspired him that he shulde not dye, till he had sene
with his fleshely eyen him that he longe before had
espyed wyth the eyen of seþt.

On Candelmas daye.

As Mary therfore and Joseph were bringinge the child into the temple, this Simeon also cam by the guiding of the holy gost into the temple & toke Jesus in his armes. And here sayth Origen an ancient doctour of the church, if thou Christen person wilt in like wise hold Jesus and imbrace him in thy hands, thou must with al labourt attempt that thou maist haue the holy ghost to thy guide and so come to þ temple of god, as this holy Simeon did. Thou must be a lust person, a feare of god, religiouse, devout & godly as he was. But what did Simeon haling this most blessed child in his armes. He blessed and prayled god, sayeng. Now þ lord, thou dost licence thy seruante to depart in peace out of this world salutare according to thy worde. for myne eyen haue nowe seen him, by whō it hath plesed the, to saue mankind, whom I say thou hast prepared and ordeined in the face of al peoples to be, unto þ heþre persons & Panynis (whitch hit het unto for defalt of true knowlege haue worshiped false god) a light so; to lighte them & to disclose thy trouth vnto them, & againe to thy own people þ Israelites a cause of most high glorie This in effect spake Simeon in his maner.

Let vs therfore (good people) for our pte also blesse & praise god, that wheras we þ inhabitantes of this Realme were before þ coming of Christ wicked Panynis & idolaters we now by þ disclosing of his gospel aby his people. Let vs laboure to be lust and holie persons þre in spirite & rich in godlines. Let vs desire to be led w the holy spirite of God. So shall we at last depart this world in true peace, by Christ our lord. To whom be praysle for ever. Amen.

On saynt

On saynt Mathias day. Fol. xi.

Saynt Mathias day the Apostle
The Gospell. Math. xi.

In that tyme Jesus sayd. I confesse vnto the O
father lord of heauen and of earth,because thou
haste hyd these thinges from wise and prudent per-
sons, and hast disclosed them to yonglinges. Verily
father, for so seemed it good before the. Al thinges be
deliuered vp vnto me of my father, & no man know-
eth the sonne but the father, neyther knoweth any
man the father but the sonne & he to whom the son
wyll disclose. Come to me all ye that laboure and
be burthened and I shall quiet you. Take my yoke
vpon you, and lerne of me, for I am meke and low-
ly in harte, and ye shall fynde quiet to youre soules.
For my yoke is pleasant and my burthen is lyght.

The sermon vpon this Gospel.

Because our sautour Christ(good people)what
tyme he was conuersant here in earth amonge
the Iues, hadde vpbryadedyd them for theire misbe-
leue, declaring vnto them that the Hethen persones des af-
were redyer to receyue hym then they, at which wor-
des some were offended: therfore he aunswereþ to Chry-
stom, theire thoughtes in thys wyse. I confess(e)(that is) I
do thanke & prayse the O father, bycause thou hast
kept close this heauenly doctrine from the wise and
prudent men in their owne opinions, such as be the
scribes and phatisees, and haste opened the same to
fooles and babes after the iugement of the wozlde,
euen to rude unformed and rusticall persones. And
here(sayth Chrysostomus)we be taught vtterly to quando
pluck down our high stomak, & to folow humilitie. etiā laus
And truly(sayth he)these wordes whiche our Lorde
spake

The occa-
sion

of christ

es wor-

ter Chry-

lostom,

Cōfessio-

ingt. Au-

gust. nō

est solis-

us pecs-

sed ali-

datoris,

bb. iii.

On saynt Mathias daye.

Spake to his disciples, occasioned them to be moche
more diligent and lowly in hert. For bycause it was
likely that they stode moch in their owne conceytes
for that they did cast out deusles, therfore with these
wordes he abateth their courage & represelth them.
For the thing that was done vnto them was a reu-
lation, that is to say a disclosing and opening from
god, and not their owne propre studie and laboure.
And therfore the scribes and pharisees esteynge
themselves to be wise & prudent fell from the know-
lege of godes mysteris bycause of theire pryde and
swelling myndes. Wherfore if the secrete mysteris
of god were hyd from them bycause of thys: sc then
that we be vnder feare and awe, & let vs contine we
as babes, for this surely made the apostles of christ
to enjoy this secrete knowledge. For lyke as whan
Rom.ii. Paule saith, tradidit illos deus in reprobū sensū,
that is, god gaue them vp into a disallowed mynde,
he speaketh not this, inducing god as doyng thys,
but them whiche gaue the cause: so we must vnder-
stande in like wise this text where Christ sayth, that
hys father hath hyd this knowlegde from the wyse
scribes and pharisees. And why were they hid from
them? Herken what Paule sayth, bycause goyng a-
bout to stablyshe theire owne iustice, they were not
subiecte to the iustice of god.
All be deliuered vnto me (sayth Christe) from my fa-
ther. This he spake, les any thing shuld be thought
to be les in hym than that whiche is in god. For as
S. Aug. saynt Austin sayth, if our sauour Jesus Christ the
contra sonne of god hath any thing les in poure then hath
Maxi- god the father, then surely all be not his that the fa-
mum. ther

On saynt Mathias day. Fol xii.

ther hath, for by begettinge did the father gyue the power to hys sonne, lyke as all that he hath in hys substance did he by begettyng gyue to him whom he begatte of his substance.

Furthermore in the interchaungeable or mutuall knowledge of the father and sonne, it is done vs to ^{Hilari⁹,} wpte, that none other thinge was in god the sonne, then was in God the father. For it foloweth in the text, and no man knoweth the sonne but the father, nor no man knoweth the father but the sonne. For surely by this that he onely knoweth the father, he doth vs to vnderstande that he is of the selfe same substance that the father is of. As if he shulde saye vnto vs. What metuayle I praye you is it, if I be very Lord of all, sith there is yet a greater thing in me, euен the knowledge of the father of heuen, & that I am of þ same substance þ he is of? Thus by these wordes Christ our saviour declareth himself to be not man only but also god & equal in powre wth his father. And where he sayeth that none knoweth the father but the son: he meaneth not þ al men be bitterly ignorant of him, but this he meaneth, that by that knowledge that he knoweth his heauenly father, no man ells knoweth him. In so moche that that knowledge that men haue either of the father or of the son they haue it by þ sons disclosing. So þ the son discloseth not only his father but also himself vnto vs. For as the holy doctour saint Austin saith. The word doth not only open þ thing that is declared by the word, ^{Austin⁹} but also it declareth it self. But how doth þ son disclose his fathers wil & pleasure vnto vs? Surely by his most confortable word which is called his gospel.

bb.iiiij. Come

On saynt Mathias daye.

Come therfore, sayth Christ, vnto me al ye that tra-
uayle and I shall set you at rest. He sayth not come
he and he, but come to me all ye that be in cares, in
Chrysostom. heuynes and in synnes, not that I myght take pu-
nishement of you but that I myght losen your sin-
nes. Come, not that I nede to be gloriified of you,
but that I desyre yowt helth and saluation. Come,
he sayth, not wyth fete, but wyth maners, not wyth
body, but wyth seyf. For this is the spirituall com-
ming wherby one approcheth to god. And if ye thus
come, I shal set you at rest, he sayth not I shal sauue
you, but that moze is I shal set you in al quyet and
reste. Take my yoke vpon you. What is Christes
Theophilactus. yoke? Surely his Gospel which as Theophilactus
saith, sheweth vs glad newes, forgiuenes of sinnes,
iustification, commynge to heauen, and that we be
made the chyldyn of god. O how swete, how pleasaunt
and easie is this yoke! Only let vs put frō vs pryde
of hert and the care of woldely vanities & learne of
Christe to be meke & lowly, lyke as the holy Apostle
Mathias folowynge hys maisters steppes (whose
memory we celebrate this day) left vs example. So
shall we introye that heauenly rest boyde of all gre-
uance and replenyshed wyth all solace whiche here
is promyzed vnto vs. By Christ our lord. To whō
be all glorie. Amen.

CThe Annuntiacion of oure Lady, commonly
called our Ladies daye in Lente.

The gospel Lue.1.

In

On the annūciacion of our Lady Fol. xiiij.

In the sixt moneth was sent the angel Gabriel of God into a citie of Galilee named Nazareth to a virgine spoused to a man whose name was Joseph of Davids house and the virgines name was Mary. And the angel being entred vnto her said. Hayle full of grace, the Lorde is with the, blessed arte thou amōges women. Whe she sawe hym, she was troubled vpon hys wozde and deuised what maner greeting this shulde be. And the angel said to her. Feare not Mary. For thou haste founide grace with God. Lo thou shalte conceyue in thy wombe, and bryngē forth a son, and thou shalt call his name Jesus. He shalbe greate & shalbe called the son of the hyghest, and the Lorde God shall gyue hym the seate of hys father David, and he shall reigne ouer the house of Jacob for euer, and of his reigne shalbe no ende. Mary said vnto the aungell. Howe shal this be, for I knowe not man. And the aungell answered and saide vnto her. The holy goost shall come vpon the, and the vertue of the highest shall overshadow the, and therfore the thing that shalbe born holy, shalbe called the sonne of God. And to Elizabeth thy cousin, she also hath conceiued a sonne in her olde age, and this is the sixt moneth to her which was called baren, for no wozd shalbe impossible with God. Mary said. Beholde the handimayde of the Lorde, be it doon to me accordyngē to thy wozde.

The sermon vpon this gospell.

If a Gospell (deare people) signifieth a gladdē tynges, what Gospel can be compared with this gospell which sheweth to the blessed virgine Mary pena & vnto vs all, the gladdēst tynges that coulde

bb. v. come

On the annunciation of our Lady.

come to mankynd, that is that she shulde beare the
moost blessed kyng of kinges and Sauiour of mā-
kynde. Let vs then proceude to the declaraciō of this
so toyful gospel. In the sixt moneth was sent to the
blessed virgine Mary no cōmon angel but Gabriel
the Archangel. For to this so highe and solempne a
message it was mete that an highe angell shulde be
sent which shulde b̄inge tydylnges of him that was
Origen. highest of all. Whiche aungel (as Origen sayth) is
therfore expressed by hys propre name to thintent it
might be signified by the same what he is in opera-
tion. For Gabryell he sayth betokeneth the strength
of God. Wherefore by hym that was the strength of
God it was cōuenient that he shulde be vtered and
proclaimed whiche being the Lorde of powers and
mighty in batell came to conquer & vanquishe the
wicked powers of the ayer. And what saith this Ar-
changell Gabriel vnto her? Haile ful of grace. Tru-
ly, saith saynt Hieronim, she is wel called ful of grace.
For to other grace is giuen by partes, but vpon the
virgine Mary dyd the fulnes of grace altogether
infunde it selfe. She myghte well be cleped full of
grace by whome every creature is in a large shewe
of the holyghost ouersprede. Yea already was he in
the virgine whiche sent the angell to the virgine, I
say our Lorde went before his messanger. And ther-
fore it foloweth. The Lorde is with the. He is in thy
harte, he is wōwe also in thy wombe, he replenisheth
thy mynde, he replenisheth also thy body. And here
**Ambro-
se.** (saith Ambrose) leyne a virgine of her shamefastnes
for she was abashed. It is the propertie of true vir-
gines to tremble, & at al approchinges of man vnto
them

On the annūciacion of our Lady Fol. xliij.

them to blushe, & with a reuerent feare to eschue fa-
miliar talkyng with man.

Lerne þ virgine thā to eschue al wantonnes of wo-
des. The virgine Mary feared euen the greeting of
the angell. Yea she wondered at this strange maner
of gretinge, wheroft the lyke was neuer herde before
in any place, this was reserved only for the virgine
for (as Origen noteth) if she had wylt þ the like sa- Origen
lutation had ever been made to any other in al þ bi-
ble (for she had the knowlege of the lawe) thys gre-
tynge shulde neuer haue troubled ne dismayed her.
But albeit she was troubled & abashed at the sode-
nes of this so strāge a thing: yet leyng she had deser-
ued such grace with God, she had no cause to feare. Chryso
And therfore the angel saith vnto her. Feare not O stom.
Mary, for thou hast founde fauour & grace w god.
But how foud she this grace? Surely (saith the ho-
ly doctoure Chrysostomus) through her humilitie.
And so must al we fynde it. For as holy wyt sayeth,
God giueth grace to the hūble persōs, And lo sayth
the angel, þ shalt coceiue in thy wōbe & be deliuered
of a son whō þ shalt name Jesus. Jesus by interp̄ze
tatiō betokeneth a Sauour. And in dede our lord
is a right Sauour to so many as cleane vnto hym
by feith. Yea ther is none other Sauour but he. He
is þ only great one & is cleped þ son of þ highest. For
albeit it was spoken by Ihon Baptist þ he shuld be Ambro
great, yet, as S. Ambrose saith, he was called great se.
as a greate man wheras Christe is as greate God,
Thys Christ therfore shall reigne in þ house of Ja-
cob for euermore. He called þ house of Jacob not on-
ly þ outward Israelit̄ but the hole church of Christ
be they

On the annunciation of our Lady.

be they Iues or Gentils whiche beleue vpō hym. For
as saynt Paule sayth. Not al they whiche be of Is-
rael be Israelites , but suche as be the chyldern of
the promise, be counted the sede. For, sayeth he, they
that be the chyldren of the fleshe, be not the chyldren
of God. Now Mary to thintent she wold be yet fur-
ther instructed of thys mystery , asketh howe thys
shulde come to pass, She doubted not of the aungels
wordes. Only she desirereth to know by what meane
it shulde be brought about that she shulde be a mo-
ther that never lay with man. The angel answereth
The holy goost shall come vpon the, as who shulde

Chrysto- say. Seke not a natural ordre where the thyng pas-
stom. seth nature. Thou askest how this shalbe, thou not
knowyng man. Nay thys thyngi happeth vnto the
euen because thou hast not assayed wedloke . For yf
thou haddest, thou shuldest not haue been thoughte

woxhy to this mystery, not þ wedlok is a prophane
thing, but bycause virginitie is better. For it becam
the comon Lorde of all, boch to be pertaker with vs
in byþt and also to varye from vs in it. In that he
shulde be borne of the wombe, he taketh parte byþ
vs , but in that he shulde be borne wythout carnall
knowlege of man , he is declared to be no man but
god. Mary fully satisfied with his answere sayth in
moost humble wise, beholde the handmayde of oure
Lorde, be it to me as thou hast said. Let vs then my
frendes folow the humilitie of thys blessed virgine.
Let vs imbrace Christ like feythal Christians that
we maye be of the nombre of his chosen people, and
inherit hys kyngdoome . To whom be all honoure
Amen.

on saynt

On saint Georges and saynt Markes day. Fol.xv

¶ On saynt Georges day. And also on saynt
Markes daye the Euangelist.

The Gospell. Iohn. xv.

Iesus said to hys disciples. I am the true vine &
my father is the husbandman. Every braunch in
me not bearing frute, he taketh it away, and al that
beareth frute, he purgeth it, that it may bear more
frute. Now you be clene for the wod þ I haue spokē
vnto you. Dwell in me and I in you. As the brauche
can not bear fruite of it selfe, onles it abyde in the
vine: no more can you, onles ye abyde in me. I am
the vine, and you the braunches. He that abydeth in
me and I in him, this person bereth moch frute, for
without me ye can do nothinge. If one abide not in
me, he is cast away as is the braunch & is withered,
and men gather them and cast them into the fyre, &
they burne. If ye abide in me, and my wordes abide
in you: what soevir ye woll, ye shall aske, and it shal
be doon vnto you.

The sermon vpon this gospell.

Thinket (welbeloued christe people) we shuld
througely vnderstand, how little daunger shuld
hange ouer our heddes, in case we wolde feythfully
abide in the holy felawship and churche of Christ, &
on the contrary side in howe great perill and daun-
ger we be, if like false christe people & hypocrites we
shynke and swarne from that most holy leage and
testament, whiche our Sauour Christe made with
vs: what tyme he was here cōuersant amonges vs:
our said Sauour in this Gospell bryngeth forth a
tyght goodly & mete parable or similitude to paynt
as it were before our eyen aswell the commoditie of
the

On saynt Georges and saynt Markes day.

the one, as the incōmoditie & daunger of the other,
saying in this wyse. I am the true vine & my father
is the husbandman. As who shulde say. I am as it
were the roote or stocke of the vine, you are my mē-
bres, and as who shulde say the bowghes growyng
out of the stocke. My father of heue hath plāted me,
for he it is only that begatte me. From him therfore
as it were from the husbandmā is the stocke come,
but you be come of the stocke, that is to witte of me.
To the father as to the fountaigne and hed springe
redoundeth the thanke of the hole benefite, whiche
what soever he giueth and bestoweth vpon you, he
giueth throughe me and his holy spirite. The sappe
and iuse of the stocke which giueth also to the braū
ches lyfe and power of bearynge of frute is the spi-
rite whiche is cōmon to the father and to me. Thys
spirite both knytth me to the father: and also cou-
pleteh you to me. Every braūch therfore which clea-
uyng to me and liuyng by my spirite, shall bryng
forth frute accordyngly: hym woll my father purge,
cuttyng of frō him the superfloue & boyde lustes,
to thintent he may bryng forth more pletehouse & al-
so moze gentle frute. But on the other side, he y clea-
ueth vnto me by the outward name of a ch̄istē perso-
ne by an outward profession of feith, wheras in dede
he bringeth forth no frute of the ch̄istē chariti: this
person wol my father cutte of frō the vine, as an vn-
profitable & boyde mēbre of the same. For in bayne
is he in the vine which hath no frute but leaues on-
ly, y is to say, he is a bayne & no true ch̄risten person
which bookeh himselfe of y ch̄istē feith, & expreſſeth
not the same w̄ good work; mete for a ch̄risten man.

Ego sā
vitis ve-
ra.

Now,

On saint Georges and saint Markes day. Fol.xvi.

Now, saith Christ, ye be cleane for the worde that I Vos mü
haue spokē unto you. Surely(deare frēdes)we are di estis.
purged and made cleane by Gods worde wherunto
we haue giuen feith but we are styl to be purged,to
thintent we may yet bring forth more plētiful frute.
For who is he (as sayth saynte Augustine) so cleane
in this life, which is not yet more & more to be made
cleane? Christe therfore cleāseth those that be cleane
that they maye be yet more frutefull. But why saith
he not, ye be cleane by baptisme? Weryly, sayth thys
holy doctour, because in the water also it is the word
that cleanseth. For plucke awy the word, and what
is the water but water? But let the worde come to
the water and so is made a sacrament. Let vs than
take hede, that we abide in Christ, that he also maye
worke in vs hangynge vpon hym. For lyke as the
braunche, yf it be plucked from the vine, can bringe
forth no frute, no moxe can we bryng forth the frute
of any good worke, onles we cleave to Christe by
feith and charitie, from whens cōmeth what soever
maketh to the true and everlasting helth. I say, let
vs loke that we be continually knitte and toynd to
Christ, as we haue exemple of thys holy man whose
memoriall we halowe this daye, whiche was an vn-
doubted liuely braunche of thys vine, and brought
forth in the sighte of the wozde moost pleasant and
acceptable frute to god. He remained knyt to Christ,
and therfore Christe was toynd to hym, wherby he
both wanne everlastinge saluation to himselfe, and
procured vnto god (for whose sake he did al thinges)
glorie amōges men. For without Christ(as Christe
him selfe here saith) vndoubtedly we cā do nothing.
*S. Aus-
gustine.*
Surely

On saynt Georges and saynt Markes day.

Surely ys any braunche, by hys owne fault plucke hymselfe away from the true vine: not only he bringeth forth no frute, but as an vnproufitable bowghe being cutte of wþt the knyfe wþthereth away, and anon after is gathered wþ the other baren bowghes & thrawn into the fyre to be burned, and thus being destitute and boide of the lively moystre & spirite of Chþst, he dyeth in the mynde, though he yet liue in bodye, and after this life being seperated & pared away from the vine without recouerie, he is cast in to euerlastynge fyre, alweys there to brenne for hys punishment bycause he wolde not styl remayne in the vine as a good braunch herafter to haue brought forth and injoyed the frute of euerlastynge ioye. And verely we shal abide in Chþst, if so be that his wordes be beleued of vs, if the thinges that we haue beleued we kepe styl in mynd, & fulfyl the same in our dedes. If we do thys, there be no worldly stormes that we nede to feare, for Chþste shalbe with vs, the father of heauen shalbe wþ vs, the holy goost shalbe with vs, & what thinge so euer we shal aske, we shal

*Et verba
mea in
vobis
miserit.*
Augustine.
wout doubt obtaine it. For as Augustine saith, if Chþstes wordes remayne fresh in our mouthes or in our memorie & be not founde in our life (þ is ys if we liue not according to the gospel) we be not counted as braunches in the vine, because we dwewe not life out of the root. Let vs þa (good people) be right braunches of this vine and bringe forth worthy frute, to thintent we may remayne in Chþst in this world, and in the nexte inherit the euerlastynge ioye, by Chþste oure Lorde. To whom with the father and holy ghost be prayse and glorie euerlastyngly. Amen.

on saynt

On Philip and Jacobs day. Fol. xvij.

¶ On Philip and Jacobs day.

The Gospell. Iohn. xiiij.

Jesus sayd to his disciples. Let not your hart be troubled. Beleue in god and beleue in me. In the house of my father be many dwellings. If it were not so, I wold say vnto you, I go to make ready a place for you & if I go to make ready for you, I wil com again & take you to my self, that where I am, ye also may be. And whether I go ye know, & the way ye knowe. Thomas sayth to hym. Lord we knowe not whither thou goest, & how can we know the way? Jesus saith to him. I am the way and the trouth & the life. None cometh to þ father, but by me. If ye knew me ye shuld know my father also. And now ye know him, & ye haue sene him. Philip saith to him. Lorde, shew vs the father & we haue inough. Jesus sayth to him. So long time am I with you & haue ye not knowne me? Philip, he that hath sene me, hath sene the father, & how sayst thou, shew vs the father? Be leuest not, that I am in þ father & the father in me. The wordes that I speake to you, I speake not of my self. But þ father which dwelleth in me, he doth the dedes. Beleue me that I am in the father & the father is in me. Els for þ selfe dedes beleue me. Verily verily I saye vnto you, he that beleueth in me, the workes that I do he shal also do, & greater also then these shal he do, bicause I go to my father and whatsocuer ye shal aske in my name, that wil I do.

The sermon vpon this gospell.

Because our lord had sayde before to Peter, that whether he went he could not folowe now, but he shuld folow afterward, lest þ other disciples shuld

Chyso
rome.

On Philip and Jacobs day.

thinke that this promisse was giuen only to Peter, our saviour now to cōfōrt them sayth. Be not troubled, but beleue stedfastly. In my fathers house be many mansions, that is, the selfe same Region shal receiue you that shal receiue Peter. For there is gre-ate plentie there of mansions, and ye shall not nede to say that it is necessary, that they were made redy for you, albeit if I go & prepare you a place, yet wil I com againe & take you with me. Here my frendes ye woulaske, how can Christ go & prepare vs a place, sith there be alredy many mansions in heuen? Saint Austin answereth to this doubt in this wise. Trouth it is, that there be many mansions, but they be not yet as they are to be prepared. For the self same mansi-
ons which Christ prepared before in predestinating, he preparereth now in working. In predestination ther-
fore they be alredy. Els he wold haue said, I wil go and prepare, that is, I wil predestinate, but because they be not yet in operation, he said. If I go & pre-
pare you a place. And surely he now prepareth man-
sions by preparing tenantes for the mansions. For where he saith, in my fathers house be many man-
sions, what thinke we is the house of God, but the tem-
ples of god, of which the apostle saith. The temple of
god is holy, which temple be you. This house of god therfore is yet in building, is yet in preparinge. But what is that whiche to prepare he goeth away, if he
prepare our selfes, whiche how can he do if he leauē
us? Surely (sayeth this holy Doctor) he meaneth

i. Cor. iiiij
tempū
dei sāc-
tum est
quod
estis vos

Rom. xiiij.
Abac. 2

that to the preparinge of these mansions, the
rightuouse man ought to lyue by feythe. But if he
shuld see, it were no feythe, Christ therfore goeth away
that

S. Au-
gustine.

On Philip and Jacobs daye. Fol. xviiij.

that he may not be seen, he withdraweth himself fro
vs, that he may be beleued. For then is a place pre-
pared for vs, if we liue by feith. This is the wey that
our sautour Christe here speaketh of.

Yea Christ himselfe(if we beleue in him)is the very
vey for vs to heuen, he is þ trouth, he is the life. Let
vs not then be troubled(good people)in our hartes
for he that is the way,wil not surely leade vs,a wil-
som wey if we stik vnto him, neither will he deceiue
vs and put vs in foles paradise, sith he is the selfe
trouth,neither yet wol he leauie vs in the errore of
death sith he is the self life. And therfore Christ say-
eth further, that no man can come to the father but
by him,& he sayth,that he that knoweth him,know-
eth also the father, forasmuche as the father and he
be one. Yea,sayth Christ, ye that be my disciples do
also know my father and ye haue seen him. Undou-
tedly my freendes, the disciples of Christe sawe god
the father after a certayne maner in Christe, com-
maundynge the wyndes and the sees, commanding
deuellis, drouinge out diseases wyth a word
they never so incurable, raisinge wyth a word
the deade to life agayn. Nowbeit þ noueltie of Christes
wordes dyd sumwhat trouble the Apostle Philip
(whose memory togyther wyth hys felowe saynte
Jacob the churche doth thys daye solemnize)as it
troubled also the reste of the Apostles. Wherfore
saynt Philip moze gready than the other to learne,
desyreteth Christ to shew to them the father and they
shuld be satisfied. But what saith Christ to them a-
gayn: Haue I been so long with you & do ye not yet
know me? Philip, he þ seeth me, seeth also the father,

cc.ii. **S**urely

On Philip and Jacobs day.

Surely if the father of heauen shulde haue spoken unto his Apostles, he shuld haue spoken none other thing thā that Christ spake, if the father shuld haue wrought, he shuld haue wrought the same þ Christe did worke. The same mind is in them both, the same wyll, the same power and nature. If we beleue this, though the corporall presence of Christe as he was here couersant amonsg̃ his disciples be taken from vs, yet we shal se him absent moch better w̄ the eyen of feith then þ misbeleueng Iues saw him presently with their fleshly eyen. Thus dyd these two holy Apostles Philip & Jacob see him after he was ascended up to his father, & therfore the thing̃ that they saw þ father worke by him, the same by him did they because they cleaved fast unto hym by feith & charite. Yea Christe vttred also moze clearely the power of his godhed after he w̄drew his corporal presence from them. In somuch whosoeuer ioyneth himselfe to Christ by þ Euangelical feith shal by Christe worke also as great thinges yea or greater thā Christe himselfe did worke whā so euer the glorie of god shal re-quite a mirracle. The Apostles therfore healed diseases euen with their shadowes, they conuerted to the feith not a fewe persons as Christ did when he was here in earth, but hole nations, but yet they did this by Christe, or rather Christe dyd these thinges in them. Lette vs then haue in vs this stronge feith, and this vreming charrtie, and than wythout sayle what so euer we shal desyre in Christes name, he woll perfourme it. To whom with the father and holy gholte be tended thankes and praynges for ever and ever, Amen.

Saynt
Austine,

on sainte

On saint Ihon baptistes day. Fol. xix.

¶ On saint Ihon Baptistes day
Gospell. Lue. j.

E lizabethes time was fulfilled that she shuld be deliuered, and she brought forth a son. And her neighbours & cousins herd, how the lord had shewed his great mercie vpon her & they reioysed with her. And it fortuned the eight daye they cam to circucise the childe & called hym Zacharie by the name of his father. And his mother answered & sayd, not so, but he shalbe called Iho. And they said vnto her. There is none in thy kinred that is named by this name. And they made signes to his father, how he wold haue hym called. And he asked for writing tables, & wrote saying. Ihon is his name. And they al meruelled, and forth w^t his mouth was opened & his tong, and he spake blessing god. And feare cam vpon all theire neighbours. And in all the hylly countrey of Jewry were al these wordes spred abyode, & al they that herd them did put them in they^r harte sayeng. What maner child shal this be? And the lordes had was with him. And Zachary his father was fylded with the holy ghost & prophected sayeng. Blessed be the lord god of Israel, for he hath visited and made redemption to his people.

Bene-
dictus
domin⁹
deus Is-
rael.

A sermon vpon this Gospell.

C od people the church this day doth solenize the birth of saint Ihon Baptist, whō god had ordeyned to be a messenger to make ready the waye against the coming of our saviour Christ. This holy prophetes mother named Elizab eth was thought to haue bene baren. But it pleased god so to wokē with her to set forth his owne glorie and power. He sent

On saint Ihon Baptistes day.

sent to her therfore nowe in her old age this blessed child to take the reproche of bareness from her. He prolonged for this intent her child bearing, that the boy herof might be the greater, and she be made the more renowned and notorious. For all her neighbours & kynssfolke which before had knowne her barrennes, were nowe made witnesses of the heauenly gracie wherid God had endowed her. For none that saw the child departed id silence, but blessed & prayed god which unloked for had set this blessed child vnto her being of this age. The eight day therfore they went to circumcise the child according to Moses lawe. And because Zacharie his father was by gods prouision made dumme and spechles, they supposing that the father wold so haue bene best cōten ted named him Zacharie by his fathers name. But Elizabeth his mother said he shuld not be so called, but Ihon shulde be his name, whiche name she had lerned not of her husbande whiche at this time was become spechles, but by inspiratio of the holy ghost, signifieng that he that was born shuld be ehe bedel or messanger of the new law, which shuld abrogate the old traditions & turne the carnall worshyp into a spiritual grace. For Zacharias betokeneth in Hebrewre a remēber of god, & Ihon is named the grace of God. The iustice of the lawe stode in appoynted workes: the iustice of the gospell standeth by saythe throughe gracie & fauour. Nowbeit the kinssfolk wold not be ruled by the mother to giue hym this straunge name, because there was none in al their kindred so called, but they wolde in any wyse haue hym called Zacharie by his fathers name. And yet at this day there

Chrysostom.

Luc.i.

Bede.
S.Ambroſe.
Origen.

there be some better pleased w^t the name of Zacharie, then w^t the name of Ihon, these be they that can in para-
not yet suffre that the ceremonies of þ old law shuld phra.
be abolished, so that in effect they crye we wil none of
this new name of Ihon, but we wil haue stil the old
Zacharie. wherfoze for asinnoch as the childwife &
the cousins could not agree in the name, it was ne-
cessarie that the authozitie of the father shuld come
betwene to b^reake the strife. But he had not as yet
the vse of his tong, where now neded speche. Wyth
signes therfoze they signified vnto him what name
wold please him that his child shulde haue. He vn-
derstanding þ mater required writing tables to de-
clare that thinge by dombe letters whiche by liuely
voice he could not bring forth. The tables brought
he wrote in this wise, Ihon is his name. Now cam
the time, that Moses law shuld speake, which before
had after a fashid described w^t figures the grace of
the gospel. The time now was com, that the mouth S.Am.
which vnfeithfulnes had locked, shuld now thorough brose.
seyth be opened. He had not therfoze so lone w^riten, Luc.i.
but þ bond of his tong was loused. Neþher did he
beginne hys speach with any other thitung, than with
the praysing of God, by whose goodnes so greate
toyes were heped vpon hym. Let vs in like maner
(good people) beleue, as saynte Ambrose exhorteth S.Am.
vs, to thintent our tongue whitch is bounde wyth the
bandes of vnfeithfulnes may be loused. And surely
onles the Iuishe tonge be putte to silence, whyche
preacheth carnal obseruations, the tong of the gos- Erasm⁹
pell can not speake whyc he preacheth grace, seþthe,
and charitie.

On saint Ihon Baptistes day.

All these thinges of þ olde childwif, of the noueltie of the name, of the son born by þ promise of the angel, of the father made first of a speaker dombe & again of dombe a speaker: were blown abrode not only in the neighbours & cousins mouthes but also through out al the hylly countrey of Jewry, so that they did not only wonder, but also were astonyed & agast at the strangnes of the thing, sayeng w^tin themselves. What maner of pson shal this childe be? None of al þ prophetes was so wonderfully born, whiche thinges declare, that this is done by gods power which is w^t the childe beig ordeneid for high purposes. And they thought not thus w^tout cause, for in dede gods had had vttred his heuenly vertue in the childe. And to thintent al thinges might be ful of miracles & replenished w^t ioy. Zacharie also Ihons father being inspired w^t the holy ghost brasted forth into this song.

Blessed be þ lord god of Israell, for he hath visitid Chryso. & redemed his people of Israell. Doubtles, god visitid his people of Israel both wayes, whether we understande the materiall Israelites, for he cam to Mat. xv the lost shepe of the house of Israel, or the spiritual Ro. ix. Israelites, that is, the feithful persons, whiche were now by long sicknes consumed, he redemed them being sold vnder linnen, w^t the bloud of his only begotten son. He called them his people not because at his coming he found them his, but because by visitting he made them his. Let vs then praise almighty god Osee, ij that he vouchsafed to make of vs whiche were not his people, his people. Let vs imbrace þ iustice not of þ Juish law, but of þ gospel of Christ. Who be ac.

On saynt

On saynt Peters and Paules day. Fol.xxi.
¶ On saynt Peters and saynt Paules day.
The Gospell.Mat.xxi.

Iesus came into the partes of Cesarea Philippi & I asked his disciples sayng. Whō saye men that I the sonne of mā am? They sayd, Some say thou art Iho the baptist, some Helias, some Hieremye or one of the prophetes. He sayth vnto them. But whō say you that I am? Simon Peter answered and saide, Thou arte Christe the son of the lyuinge God. And Jesus answered & sayd vnto him. Happy arte thou Simon the son of Iona, for fleshe and bloude haue not disclosed this vnto the, but my father whiche is in heuen. And I say vnto the, that thou art Peter & vppon thys rocke I wyll buylde my churche, & the gates of helle shall not preuayle agynste it. And I will giue to the, the keyes of the kingdom of heauen, trā ḥdi- and what socuer thou byndest in erth shalbe bound sicabo in heuen, and what socuer thou losest in erth, shalbe ecclesiā losed in heauen.

Tu es
Petrus
et super
meam.

The sermon vpon this Gospell.

This Gospell (my frendes) declareth how oure Sauiour Christ after he was com into þ parties of Cesarea Philippi, wolde proue, how moche his disciples had profeted by so many hys sermons and miracles whyche they had now herde and seen, and whether they thought any higher thing of him then the comon people did. He demaundeth therfore of them sayeng. Whom say men that I am? They answered. Some saye thou arte John the baptiste (for so thoughte the Herodians) other say thou arte the prophete Helias, (bicause he was rauished vp & therfore they thought now that he appeared accor- Origen.

cc.v. dyngē

On saynt Peters and Paules day.

Malach dyng to the prophecie of Malachie) other some say,
iiiij. þ art Hieronimie (bycause he bare the figure of Christ
Hiere.i. and bycause vpon him it was said. Lo I haue consti-
tuted the this day ouer peoples & kynges, that thou
shuldest plucke vp, disseuer, build, and plante, which
thinges in very dede were to be accoplished in Christ.
Jesus hearing this, to thintent he wold wyngre out
yet a moxe certaine and hygher cofession of his disci-
ples who ought best to haue knowne him, asked the

Vos au- saynge, But who saye you that I am? Then saynte
te que Peter made answeare for him & his felowes (for of al
me esse themi was the question asked) and sayd. Thou arte
dicitus? Christ the son of the lyuinge god. Jesus answered.

Bar Io- Blessed art thou Simon the son of Iona, for flesh &
na. bloud hath not opened this vnto the, but my heuenly
father. And I saye agayne to the, thou art Peter (or
Cephas in the Hebrewe that is to say a rocke) & vpon
this rocke shall I buylde my churche, that is to saye,
vpon this rocke of thy confession I shall buylde my
church. For this cofession conteinech the sume of the

Rom.x. christe feith, accoyding to the Apostle Paule, saying:
If thou confesse wyth thy mouth our lord Jesus &
with thy hart beleue, that god raysed him fro death
to life, thou shalt be saued. So the christe church is

Chryso buylt, not vpon the person of Peter, but vpon the feith,
stom. as Chrysostome sayth. And this is the confession of
feith: Thou art Christ the sonne of the lyuyng god.

Aug. wherfore Peter (as saint Augustine affirmeth) doth
libro.i. here represēt the hole church to whō the keyes were
retract. deliuered. For yf we wold say the church were buylt
cap.xi. vpon the person of Peter, we shuld put an other foun-
dation of the church then Christ, whiche is agaynst
Paule:

On saynt Peters and Paules day. Fol.xxij.

Paul. For he sayth none may put any other funda-
tion but that which is put alredy Chistie Jesu. For Austine
men wylling to be buylt vpon men sayde. I hold of
Paule, I holde of Apollo, another sayde I holde of
Cephas which is Peter. But other which wold not
be built vpō Peter but vpō the rocke said, I hold of
Chist. wherfore sayth Erasmus I do muche mer- Erasm⁹
uaile of some which do wrest this text to the bishop in anno
of Rome, sith it is ment not vpon hym but vpon all ^{ta.}
Chisten persons, which thyng, Origines ho-
milia prima.
Doctour doth excellently declare saing. If ther-
fore we in lyke wyse (by the reuelynge of the father
which is in heuen for in heuen is our conuersation) woll cōfesse that Jesus Chist is the sonne of the ly-
uyng god:it shalbe also said vnto vs. Thou art Pe-
ter &c. For euery one that is a folower of Chist is a
Peter that is to say a rocke. But there be some men
which can be contented with nothing, onles it be vn
measurable. Chist therfore did cal him Peter, that
is to saye a sure stonye rocke, whiche wauere not
hither & thither, wþt sondry opinions, & vpon thys
rocke of thy cōfession, saith Chist, woll I buylde my
church, þ is to wit, my house & palace, whiche I wyl
so establishe vpō a sure & immouable fundatio, þ no
forcē nor power of the Nelly kingdō shalbe hable to
cōquere it. The deuyl layth sege to vs w̄ many en-
gyns, he laboureth to bryngc agaynste vs the hole
robote of wycked sp̄rites, but by Chistes helpe his
church shall stand, let vs only take hede this cōfessi-
on remayne wþt vs. The heuenly kingdom is the
church, the kingdom of the deuil is the world, which
noman nedeth to be aferde of, so he be a Peter.

And

On saynt Peters and Paules day.

Origen.

John
xx.

Math.
xviii.

Mat.vij

Rom.x.

And so; this thy confession, saith Christ, I wyl glue
the the keyes of the kingdom of heue. Behold(faith
Origen) how great power the rocke hath vpō which
Christes churche is buylt, that also her iugementes
shall remayne sure euen as God him selfe iugynge
by the same. Let him therfore be faultles which shal
bynde or lose an other, that he maye be founde wo-
thy to bynde and to louse in heuen. And that Christ
gaue this authozitie aswel to other as to the person
of Peter: it is very playne by other places of scrip-
ture, and namely in the xx.chapter of Iohn , where
the euening after his resurrection he sayd to all his
disciples. As my father hath sent me: so I send you.
And after he had so said, he breathed vpō the sayng.
Whose synnes so euer ye shall forgiue, be forgiuen,
and whose synnes ye shal retayne be reteyned . And
in like maner before his death, he sayde to them all.
what so euer ye shal bynd vpon erth, shalbe bound
in heauen, and what so euer ye shal louse vpon erth
shalbe loosed in heue. Let vs not thā attribute that
to one which was spoke to many. Let vs not buylt
Christes church vpon the person of any mortall man
(which is to buylt it vpō the sande)but let vs build
it vpon the sure rocke , that is to witte vpon the co-
fession of feith, that these holy Apostles saynt Peter
and Paule made & preached, whose memorie we so-
lemnize this day. Let vs confesse with our mouth &
believe with our harte that God raised Christe from
death to life, & þ he is the true Mæssias & Saviour.
And no doubt we shall enjoy the heuely inheritaunce
prepared for vs before the making of the worlde, by
Christ our lord, to whō be praise euerlastingly. Amē.
On saynt

On Mary Magdalens day. Fol.xxij.

On Mary Magdalens day.

The Gospell. Luc.vij.

Onne of the pharisees desired Jesus that he wold eate w hym. And being entred into þ pharisees house, he late downe. And beholde a womā in the citie whiche was a synner, knowing that Jesus late in þ pharisees house, brought an Alabaster box of ointment & standing at his feete behinde weping, began to water hys feete w the teares, & wyth the heare of her hed, she wyped & kyssed his feete, & with the oynt met anoynted them. The pharisee seyng this whiche had called him, spake w in himselfe saynge. If thys were a prophete, he shulde haue known, who & what maner perlon is thys woman whiche towcheth him, for she is a synner. Jesus answered & said vnto him Simon I haue sumwhat to tel the. He said, master say on. A certayne lender had two dettours, the one ought fyue hundreth pens, the other fyfty. They not hauyng wher w to make payment, he forgaue them both. Whiche of them now tel me wil loue hym more? Simon answered & said, I suppose þ he whō he forgaue the more sune. He sayd vnto hym. Thou haste ryghely tured, and turning himselfe to the womā, he said to Simon. Seest þ thys womā. I entred into thy house, water to my feete þ gaueste me none, but this womā hath watered my feete w teares, & wyth the heares of her hed she hath wiped the. Kyssle þ gauest me none, but this womā frō the tyme I entred, hath not lefte kyssing of my feete. Thou anoyntedst not my hed w oyle, but this woman hath anoynted my feete w oyntmet. For whiche thing I tel the, many spynes he forgiuen her, because she loued moche.

But

On Mary Magdalens day.

But he to whō les is forgiue, loueth les. And he said to her. Thy synnes be forgiuen the. And they þ late at meate with hym begāne to say within themselves. who is thys whiche also forgiueth synnes? But he said to þ womā. Thy feith hath saued þ, go in peace.

The sermon vpon this Gospel.

Grego-
rius Ni-
cenus.

The gospel red in the church this day (good peo- ple) is right cōfortable to all chrisē men & wo- mē & cōteineth a very holsoim doctrine. For the most part of them which iustifie thēselves be puffed vp w̄ a bayne opiniō of godlynes before they haue attey- ned to the true iugemēt, separatyng thēselves as lā- bes frō gootes, uot vouchesauing ones to be couer- sant in the same house nor yet to eate the same mea- tes with other, but abhorring al which be not of like perfection as they thinke thēselves to be of. Saynte Luke therfore a phisictō moze of the soule thā of the bodye, sheweth vs here, howe Chrisē our Sauour most tenderly did visite other. He entred therfore in to a pharisees house, not so much to take bodily su- stenaunce of the pharisee, as to give goostly fode and instructiō to the pharisee, & to heale him of his vain opiniō wherby he iustified himselfe. For lo, as he sat

Augusti at meate w̄ the pharisee, Mary Magdalen (for that nus de was her name after the mynde of aunciet doctours) concor- being at þ tyme a notable synful woman hearyng þ dan. E- uangel. Chrit (which of his moost tedre mercy was ready to receive al synuers) was there, cam moost penitently thither into the house, to bewayle her synful life & to heare some cōfort of her saluatiō. She had already herd of the great miracles þ he did, & specially howe merciful he was to al repentant synners. She ther- fore

On Mary Magdalens day. Fol.xxiiij.

soze moned w thys fame, came & wyth great hum-
litie stading behind him at his feet wept so plentifull-
ly that euen w the teares whiche fel frō her eyen she
washed Christes feet, which she wiped agayn, not w
any cloth, but with the very heare of her heade, & she
thought not this ynough, but she also kyssed them &
anoynted the w a very prectouse oyntment, which she
brought w her. The pharisee seinge thys, despiceth
this dede, & in his harte reproueth not only the syn-
ful womā, but also our lordē which suffred her thus
to do. Sayng w in hym selfe, yf thys mā were a pro-
phet, doubtles he shulde haue knowne, what maner
womā this is, for she is a notable synner. By like yf Grego.
She had come thus to the pharisees feet, he wold vi- rius in
oleitly haue spurned her awēy with his feete. And in homilia
like maner, it is to be feared (sayth saynt Gregorij) y
some persōs which be indowēd w the office of prest-
hood, yf they haue doon any thing in outward appa-
raunce iustly, anone they despice their vnderlinges, &
haue great shorn & indignatiō at al y cōmon sinners
in the wold. Nowbeit not only the religious persōs
& such as haue diuided thēselves frō the cōmon sort
of people haue been infected w this vice, but also ge Mat.vij
nerally every mā is readier to espye a mote in his bro-
thers eye, thā a beame in his owne. Thus he despi-
ced y miserable synner which was infected him selfe
w enuye, w presūptiō, w the sicknes of bacbyting &
skladering of other & was so much y more incurable
& he acknowleged not hys disease. For it cōmeth cō-
monly so to pas, y mē be soner couerted frō notable
& open vices as aduowtry ydolatry & such like than
frō such as cloke thēselves vnder y colour of holines.

Dur

Erasm⁹
in para-
phrasi.

On Mary Magdalens day.

Our Lorde therfore not hearing the pharisees wodes, but espyeng his inward thoughtes, answereth him & sheweth himselfe to be lorde of the prophetes. He asketh þ pharisee, whē a creditour forgiuech two detours the one a greater sume þ other a les, wheþer of thē wol loue him best. He answered, he þ hath more forgiue him. Thā said Chрист, seest þ this woman? Thou baddest me home to thy house, water to my fete þ gauest me none, this woman hath washed thē w teares & dyed thē agayne w her heare. She never ceased kyssinge of them syns I came into thy house. Yea & moreouer she hathe anoynted them w oyntment. Wherefore I tel the, many synnes be forgiue her, because she hath loued much, & speaking this, he turned him to the woman & said, thy feith hath sauied the, go in peace. Oh howe cōfortable is this ex-
ample to all synners. Christ came to cal synners to repētance, & not those that thought theſelues holy & iust. So here in the person of the pharisee may very wel be figured the people of the Iues, whiche loked for Chriſt & whā he came, of presumption they wolde not know him. But in Mary Magdale, maye be fi-
gured the ſynful Gentils, whiche unloked for of the louingly received him. Let vs then good people fol-
low thys holy woman and not dispaire though we be never so greate synners. Only lette vs come to Chriſt & wych ſtrong feith desire forgiuenes lamentynge and watlynge our offences, brastyng out into woakes of loue and charitie as ſhe dyd, and no doubt we ſhalbe forgiuen as ſhe was, and at laſt en-
toye euerlastynge blesſe by Chriſt our Lorde, who be prayled. Amen.

Mat. ix.

S. Am-
broſe.
Eraſ-
mus in
paras-
phrasi.

On saint Iames day thaponstle. Fol.xxv.

¶ On saint James day the Apostle.

The Gospell Mathew.xx.

There cam to Jesus the mother of Zebedees sonnes with her sonnes worshypping and de-nes of maunding somwhat of him. But he sayd vnto her. Zebedee what wilt thou haue? She sayth vnto him. Saye dee be that these my two sonnes may sitte, one on thy right Ihō and hand, & one on thy left in thy kingdō. Jesus answe- James red & sayd. Ye wot not what ye aske. Can ye drinke christes the cuppe that I shal dynke? They say to him. We Apost- can. He sayeth to them. Verly, my cuppe ye shall Apost- dynke. But to sytte on my ryght hande and on my les. left, it is not myne to gyue but to them for whom it is p̄pared of my father.

A sermon vpon this Gospell.

Freendes, the gospell of this day declareth vnto vs how the mother of saynt Iames and saynte Ihon(which were called the sōnes of Zebedee)cam to Christ to aske a certayne petition of him. Saynt Marke the Euangeliste telleth the tale, as though the sonnes themselues asked the petition. And in dede it was theyz petition and sute to Christ, but to August, thintent they myght the soner obteynie it, they toke de cons theyze mother wyth them and had set her to speake cordans for them, as appeareth well by Christes answere. *tia Euā* This womans name was Salome which by inter- gel. pretation betokeneth peacefull, and truly she begat the chldren of peace. And a great p̄aise of this wo- man is gathered out of this text as saycsth Cypso- Chryso stom. For not only her sonnes had left theyz father stomus, but she also dyd leaue her husband to folow Christ. sup Mas For he wout her might live, but she without Christ thegum,

dd.s. coulos

On saynt Iames day thaponstle.

could not be saued, oules perchaunce a man wil say,
that betwene the time of the calling of these two A-
postles & the passion of Christ, Zebedee her husband
dyed, & so she beinge a lone woman, & aged, folowed
the steppes of Christ, which is also moch to her praise
and comendation. For feith never waxeth olde, and
deuotion feleth no wernes. She cometh therfore to

Mat.19. Christ w her two sōnes. They had herd Christe say
a little before, that they which wold folow him in the
new byzth, whā he shuld sit in þ seate of his maiestie
shuld also sitte vpon xiij. seates iuging the xiij. tribes
of Israel. And that al they which had left house, or
þrethzen & susters, father or mother, wife or childzen
or their landes for his name sake, shulde receyue an
hundred times as moch, & shulde enjoy euerlasting
life. They therfore being as yet imperfect, & hauinge
little understandinge of the spirituall kingdom, but
thinking rather that Christes kingdom shulde be a
worldly & temporal reigne, cam w their mother, be-
seching hym, that the one of them might sitte on the
right hand of hym in his kingdom, and the other on
the left, meaning, that they might be in some highe
authioritie w hym. For sith in a worldely kingdome

Origen. they do seme to be in honour, which sit w the king,
it was no meruayle, though a woman being led w
a womans simplicitie or ignoratunce, thought, that
such thinges ought to be deinauded, and her sōnes
also thinkinge yet nothinge highly vpon Christes
kingdom, ymagined such thinges of the that shuld
sitte with Christ. Then oure lord the knower of hyd
thinges, answered not to the wordes of the woman
which was made peticioner, but to the counsailes of
her

Chyfso
tome,

On saint Iames day thaponstle. Fol.xxvi.
her sōnes which had set her to do this. Surely our
lord Jesuſ Christ oftentimes ſuffered hys diſciples
both to do, ſpeake & thinke many thinges vright-
ly, to thintent that by their ouersight and blame, he
might finde occation, to expoynthe rule of godli-
nes, knowing ful wel that theire errour hurted not,
ſo long as he was p̄ſent with the, but the doctrine
and instruction of the ſame was profitable both for
that time p̄ſent & also for time comming. He ſaith
therfoze unto them, ye wot not what ye aske, as who
ſhuld ſay. I haue called you from the left ſide unto
the right, & ye by your counſayle wil rūne to the left
ſide againe. And happily þ thing was therfoze done
by a woman. For the deuile gat him to his wont ar-
mours of women, that as Adam was ſpoyleſ by a
woman: ſo he might alſo ſeparate & deſtroy theſe by
their mother. But now deſtruclion coulde not entre
by a woman into ſaintes, ſithens frō a woman pro-
ceded the ſaluation of al men. The auauncement of
honour delited them, but firſt it behoued them to ex-
erclie the way of labour. And therfoze he ſayth unto
them. Can ye drinke of þ cuppe that I muſt drinke
of? As who ſhulde ſay, if ye wil deserue the ſwete, ye
muſt alſo eafe of þ ſowze. If ye wil haue pleaſure w
me in my kingdom, ye muſt take pte of my payne, &
paſſion. The crowne of riḡtuousnes is giuen not
to al but to them that rūne in the course, and whiche
do vſe theiſelues in ſuch ſort, that they may obtein
the maiſtrye. If then he that p̄oueth maiſtryes in
woſtly games, keþeþ himſelfe ſobz & abſteyneth
frō al thinges to thintet to get a crowne þ periſheth,
what ought they be, þ ſeke foſ an euerlaſting crowne

Gen iiij.

i. Cor. ix.

dd.iiij. Truly

On saynt Iames day thaponstle.

Chrysostom. Truly(as sayth Chrysostom)our Lorde knew, that they coulde folowe his passion, but he asketh them this,to thintent all we might heare and know, that none can reygne wyth Christ, onles he folowe hys passio. For a preciose thing is not gotten but with a preciose price. We call the passion of the Lorde, not only the persecuting of the Hethen, but also all violence whyche we suffre stryuyng agaynst synne.

This passion and crosse we be all bounde to abyde, if we wyll be counted to be of Christes flocke. Yea and when the glorie of Christ requireth, we must also not refuse to suffre corporall deathe for hys sake. Thus dyd the hooly Apostle saynte James(whose memoerie we do thys daye celebreate)folowe hym, for he was beheded of Herode for preaching and executyng of hys masters commission. And therfore it is no doubt of him, but according to Christes owne promise, he hath receyued an hundreded tymes as moch, and doth now enioye the euerlasting life, and that he is one of them, that the kyngdom of heauen is prepared for. Wherfore(good people)lette vs folowe thys blessed Apostle, and as he dyd, so let vs, leue the loue of all worldly vanities, and folow our Sauour Christ, to thintent we maye be heyres of god and toynt heyres wyth Christ. For if we suffre with him(saith Paule)we shal also be glorified with

Mat.19. hym and reygne togither with hym. If we dye with him, we shal also liue with him and enjoy the crown of euerlastinge blysse by him,to whom wyth the fader and holy ghoste be glorie and prayse for euer and euer. Amen.

Rom.8. 1.Timo ij. hym and reygne togither with hym. If we dye with him, we shal also liue with him and enjoy the crown of euerlastinge blysse by him,to whom wyth the fader and holy ghoste be glorie and prayse for euer and euer. Amen.

¶ On the Natiuitie of our Lady

The

On saynt Mathew's day.

Fol. xxxi.

The Gospell. Mat. i.

The boke of the generation of Jesu Christ. ac.

Ye shal finde this Gospell and the sermon vpon it
before, on the conception day of our Lady. fol. v.

COn saynt Mathew's dape.

The Gospell Math. ix.

As Jesus passed by, he sawe a man sittynge at Of the
the receite of custome, Matheu by name, and callyng
sayeth to him. Folowe me. And he rose and folowed of saynt
him. And it chauiced as he satte at meate in the house Matheu
to many publicanes and synners cam & satte downe
with Jesus and hys disciples. The pharisees seyng
this, sayd to his disciples. Why eateth your maister
with publicanes and synners? When Jesus herde
that, he said to them. The strong haue no neede of a
phisician, but they that be sick. Go and lerne what
this meaneth. Mercye wyll I, and not sacrifice. For Osee, vi
I am not come to cal righteous plsons, but sinners.

The sermon vpon this Gospel.

The Gospell red thys dape in the churche(good
people) sheweth vnto vs, how the blessed Apo-
stle saynte Matheu was called of oure Sauioure
Christ from a customer to be his disciple & Apostle,
and how ready he was at his callyng to folow hym,
whiche readynes of mynde as it is hyghlye for hys
praye and commendation, so it is also set forth, as an
exemplle for vs to folow. Let vs then brefely consider
the maner of this thynge. As our Sauiour Christ
passed by the custome house, he sawe thys Matheu
whiche was otherwise called Leui the sonne of Al-
pheus sitte there, for he was at that tyme one of the
custome house, whiche persones be called in latine
pub-

On saynt Mathew's day.

what publicani. And surely this kind of me, bycause they
be pub= did exercise an occupation or office of sylthy gaines
licans, and of violent rapacitie, were many ways infamed
noted and euyl spoke of, and specially amonges the
Jewes. But our Saviour Jesus Christ, which had
called a lytle before unto him Simō and Andrewe,
Ibō & James frō a base(though yet not unlawful)
synde of lyuyng, to thintent he wold openly declare
unto the worlde, that he abhorred no sorte of men at
al, so they wold convert themselves to better: he cal-
leth this Mattheu unto hym, and comauanded hym
to folowe hym. Mattheu castynge no perilles or at
lest wey despising al perilles whiche myght happen
of Rulers forþwyth without delay, leauing his ac-
comptes unperfite, and leauing his gaynfull office,
beganne to folowe Jesus, beinge sodenly made of a
publicane a disciple. And bycause he forsoke earthly
gaines, he was ryghtly made a stuard of the Lord's
talentes. Truly the very brightnes and maiestie of
the hidde godhed of our Saviour Christ, which al-
so glystered in his humane face, had power to pluck
unto him with the first syght those that beheld him.

Hiero-
nimus.
Christe
is like-
ned to
a Mag-
nes sto-
ne.

For yf the Magnes stone hache(as they saye) suche
vertue & efficacie in it, that it cā draw vp yron unto
it: howe much moze could he that is the Lorde of al
creatures, drawe unto hym whom he wolde? And it
happened afterward, that this Mattheu, being now
called to be Christ's disciple, desired him that he wold
bouchesave to take a repast wyth hym at his house.
Our Lorde neyther disdayned to do thys thynge at
hys new disciples request, to thintent he wold gyue
vs instruction, that the company and felawshipp of
wicked

wicked plsons ought not to be eschued of preachers
and holy men, yf there be any hope that by their cō- Chryso
pany they woll amende there naughte lyfe. Mat- ston.
theu therfore beyng honored by Christes commynge
into hys house, made vnto hys maister a great and
sumptuous feast, wherunto he also had bydde ma-
ny men of his ordre and facultie, that is to wit, euen
a bourde full of customers, publicans, and synners,
whom by hys exemple and wordes he had allured
and drawen into admiration & loue of Iesus. The
pharisees therfore whiche were euer huntyng and
sekynge occasions how to skaunder & trappe Christ,
espyeng hym nowe wyth hys disciples, sytting and
eatynge wyth these synful soȝte of men, durst not yet
rebuke Christe to hys face, lest he shulde peraduen-
ture taunt them againe as he had oftentymes doon
before, but went about to drawe and trayne his dis-
ciples from him. Wherefore they come to them & say,
Why doth your maister eate wyth these publicans
and synful persons? Trouth it is (good people) that
the euil talkes of euyl men do corrupt the good ma- i. Cor. 35
ners of good me. But Christes cōmunication wyth Corrum
these euil men, was not to catche the euil māners of pūt mo
them, but by his heuely medicine to plucke the euyl res bo-
māners frō thē. He cam to cal the shepe þ were lost & nos col-
strayed out of the right pathe of godlines being se- loquia
duced & led out therof by suche hypocrites & phari- mala.
sees as these were which were here offēded w̄ Christ
These be they that Paule speaketh of, whch gloz-
eng in the lawe, do diswo;ship god by the trāgressio Rom. ii.
of the lawe, baynly reputynge themselves to be the
guydes of þ blind, & the light of the þ be in darknes.

Our

On saynt Mathews day.

Our Sauour therfore hearing the pharisees thus
disputing wþt his disciples which as yet were but
weake, he defedeth them in this wise. The hole nede
Esay.4. no phisician, but the sicke. Christ calleth him selfe a
i.Pet.ij. phisician, whiche by a wonderfull kynde of surgery
was wounded for our iniquities that he myght heale
the woundes of oure synnes. He calleth them hole,
Rom.4. which wyllyng to stablyshe there owne iustice were
not subiect to the true iustice of God. And he calleth
them sicke and diseased whiche beyng ouercome in
their cōscience do acknowlege their frailtie, and espi-
yng howe by the lawe they be not iustifyed, do sub-
mitte themselves by penaunce to the grace of God.
But go your weys (sayeth Christ) and learne what
thys sentence of the prophete Osee meaneth, where
Osee. vi God sayeth. I require mercye and not sacrifice, as
who shulde saye, Why accuse ye me, when I releue
and correcte synners & Why do ye not rather accuse
God the father of heauen which speaketh thys sen-
tence by his prophet? He admonisheth vs than, that
by workes of mercie, we shulde gette vs the reward
of the heuenly mercy, and not that despising the ne-
cessities of the pore & nedye we shuld trust to please
God by the oblation of sacrifices. Wherefore (good
people) lette vs folowe thys blessed Apostle saynte
Matheu, let vs leau al fylthy gaynes and come to
Christ, when he calleth vs by the preachynge of hys
word. Let vs be charitable & do the workes of mer-
Mat.24. cie, as Christe teacheth vs, that we maye be of the
nombre of those which shall inheritie the kingdome
of heuen prepared frō the beginningyng of the worlde
by the fater of heuen, to whom be al prayse. Amen,

On the Assumption of our Lady. Fol.xxviij

¶ On the Assumption of our Lady.

Gospell.Luc.x.

Iesus entred into a certaine towne. And a certain woman named Martha receyued hym into her house. And this woman had a suster named Mary, which also sitting at Jesus fete herd his word. But Martha was combyed about moch seruynge, & stode and sayd. Lord hast thou no regarde that my suster hath left me alone to serue? Byd her therfor that she helpe me. Jesus answered & said vnto her. Martha Martha, thou carest and art troubled about many thinges, but one is necessarie. Mary hath chosen the best parte, which shal not be taken from her.

The sermon vpon this Gospell.

What time our saiuour Christ walked here vpon Erthe w his disciples, whiche leauing the cares of earthly thinges gaue themselues only and holly to the gospel, it chauced so, that he entred into a certain village. In this village there dwelled two women the name of the one was Martha, the others name was Mary, whiche woenen ioyfully receyued Christ and his disciples into their house. The loue and zeale of either of them towardes the lord was egal, but their fourme & maner of lyfe was diuerse, i. Cor. xii like as in one body be sundry vses of the partes and membris of the same, & as also in the bodie of Jesus which is the church be diuerse & sundry giftes of the spirite. For Mary making as it were hoyday from al busynes of the house now at Christes comming, sat her downe at his fete, hearing his wordes, wherwith she was so rauished, that forgettinge all other thinges, she coulde not be plucked thens. Contrary

dd.iii. wills

On saynt Iames day thaponstle.

wise, Martha being carefull for the purueaunce of the feast, ranne about hicher & thether al busye, that nothing at al shuld lacke, that pertained to the wel-coming & feasting of such a gest. wherfor not being sufficient of her selfe alone, to do al þ she wold haue done & made ready, & seingher suster vnoccupied sit-ting at Jesus fete, shethought it lost labour to chide her suster, whō she knew could not be plucked awēy but she ſirwhat blamed our ſaviour whych held her wþt hys wordis from the necessarie busynes as ſhe thought. Lord, ſayth ſhe, haſt no regard þ my ſuſtre ſuffereth me to do al alone. Comaund her therfore þ ſhe riſe & help me. Our lozde being moch delyted in the zeale & affection of either of these women, diſco-mendeth not the diligent ſturring about the house of Martha, neyther doth he chyde her for murmu-ring at her ſuster, but he gently excuseth Mary, ſai-Eng Martha Martha, verly thou arte troubled & vexed about many thinges. But there is one thyng moſt nedeful, whiche alweysto be done if it may be, as who ſhuld ſay. Do thou thy fūction & office what ſocuer the purueiance be. But Mary hath choſen a faire bette parte whych forgettinge the thinges of the body, is holly buſted in the thinges of the mind. It is not mete that ſhe ſhuld be caſled awēy frō the bette thinges whiche ſhe hath choſen & be thurst to lower & byter ſeruices. Thy loue & zeale is thākfull unto me in that thou prepareſt a repaſt for the time for me & mine, but I am moſe ſweetly repaſted of the whiche conuey my wordes into the bowels of theyz ſoules that they may be ſaued. For this is þ meat
Ihō.iii. whiche doth ſingularly ſede me. chys is the dynake
whichē

On saint Iames day thaponstle. fol. xxviii.
which doth singularly refresh me. He that regardeth
the thinges of þ body is distracte into sundry cares,
and of these offices there shalbe then an ende, when
immortalite appearing þ necessities of mortal per-
sons shal cease wherþ the weaknes of humane na-
ture is now accombroed. But he goeth the nerest wey i. Cor. viii.
to wokre which casting awaþ al such cares is altoget-
her rauished vnto heuenly thinges, setting hymself
to one only thing, but which one is bettre þā al the
other thinges, the felicitie wherof shal not be taken
awaþ but augmented, when that thing shalbe abol-
shed which is imperfect & that opened which is per-
fecte. Neither ought we to murmur against them
as though they were ydle personnes, which haue se-
questred themselves from copporal ministeries & do
soz the same purpose attēnd and giue themselues to
heuenly doctrine folowing and ensuing the steppes
of Christ, leyning the thing that they may teache o-
thers, & throughtly transposing into the intralles of
the mynde the thinges that they may instrucce their
euen christen, to chintent they may profette the mo-
to the winning of eueralsting saluation. And yet in
the meane season they shall not lacke their rewarde
which with a godly zeale do relecte (according to the
exemplē of this Martha) the bodily necessities of the
preachers of gods word, whyche feade the hungry,
clooth the naked, viset the sickē and prisoners, har-
brough & receiuē the nedye, for in that they do this to
their euenchriste, they do it to Christ himself. And he
that geueth but a djalwight of colde water to a pro-
phet, þ is to say to a precher in þ name of a prophet,
shal haue the same reward that the prophete hath. Mat. x. 8.

dd. iiiij. Wherfore,

On the Assumption of our Lady.

S. Aug^{ustine}. Wherfor (as saint Augustine saith) our lord rebuketh not the worke & corporal seruice of Martha, but he distingceth y office, saying, Mary hath chose the best pte which shal not be taken from her, as if he shuld say. Thou Martha hast not chosen an euil pte, but she hath chose a better, & why a bettre: because it shal not be taken from her, but from the shalbe ones taken the burthen of necessarie. For when thou comest to the heuely countrey thou shalt fynd there no gest ne straunger to receyue by hospitalitie, but for thy pfette it shalbe taken from the, to thintent the thing that is better might be giuen vnto the, labour shalbe taken from the, that rest might be giuen vnto the in the stede. Thou sailest in y midde sees, she resteth in the hauen or port. For the swetnes of y trouth is everlastig, yet in this life it is augmented, but in that life to come it shalbe accoplished & shal never be take away. Now surely there was neverwoman, no nor yet man that euer attained here in this wold to y high perfection & heuenly kind of living, as did the most blessed virgine Mary y mother of Christ, who was replenished with al graces most plentuously as also testifid Gabriel gods angel. Mary whiche was this Marthas sister in dede was moch to be commended, but nothing to be copared w^t the perpetual virgine Mary Christes mother. Wherefore as she was here in erthe replenished with al vertues, so is she now in heven replenished with al ioyes. Let vs then follow the divine contemplacio & godly meditatio of these Maries, that we maye also enioye that blesse that shall never be taken from vs through Christe oure lord. To whom be al praise and honoure. Amen.

Luc,i.

On saynt Bartilmew's day. Fol. xxix.

¶ On saynt Bartilmew's day.

The Gospel. Luc. xxij.

There was a contention amonges the disciples of Jesus, whiche of them was thoughte to be greater. But Jesus said unto them. The kynges of the Gentilles do reigne ouer them, & they that haue power vpon them be called gracieuse. Be not ye so, but let the greater amōḡ you, be made as the yonger, & the chief as the seruitour. For whiche is greater, he that sitteth down at the boord, or he that serueth? Is not he that sitteth downe? Verily I am in middes of you, as he that serueth, & ye are they which haue abode with me in my temptations. And I dispose vnto you, as my father hathe disposed vnto me, a kyngdomē, that ye may eate and drinke at my bourde in my kyngdon, and sitte on seates iudging the xij. tribes of Israell.

Facta ē
cōtēto

Et ego
dispos-
sum

The sermon vpon this Gospel.

Forasmuch as our Sauiour Christ at his maū-
dy or supper before his passion had made menti-
on of the kingdom of God, his disciples which were
at that tyme sumwhat weake & not thoroughly spi-
ritual, but smellying yet a lytle of the fleshe, fel at con-
tentio[n] and variaunce amonges themselves, which
of them shuld after his departure haue the primacie
v[er]y hed rule in the kyngdōm of god. For in the hole bu-
synes of the blessed sacramēt & mystery of hys maū-
dy, he seemed to take them al as egal not p[re]ferryng
one aboue an other, saying vnto thē. Take & deuide
amonges you. But Jesus albeit at diuerse other
tymes he had chalenged them for thys affection, yet
at hys departure vpon thys occasion he specially,

Luc. ii.

dd.v. labou-

On saynt Mathew's day.

reth to plucke it cleane from them, comauding them
that they shulde not ymagen any such thinge in the
kyngdom of heauen as they sawe in worldy kyng-
doms. For this is a farre other maner thing, it stan-
deth in benefites and not in force, it is obteyned and
also mainteyned w^t ghostly garrisons and not with
violence, and is enlarged by persuasion and not by
compulsion. The princes of this worlde do practice
Lordlines ouer such as be vndet the, they persuade
not their subiectes to loue honestie, but by feare of
punyshement they fraye them frō wronges, and they
compell men to honour them, though they haue ne-
uer so euill deserued it. Yea the nerer they approche
to tyranny, the moxe wol they be honored of the peo-
ple with hygh tytles Verily such is for moost parte
the kyngdome of seculare and worldy rulers. But
amonges the clergie, the disciples of Christ, apprea-
chers of his gospell, to whom he bequethed hys spi-
rituall kyngdom, ought to be an other fashyon of li-
uyng. The greater one be among them, the les vi-
olent power or glorie he oughte to chalenge to hym

Basilius selfe. Wherfore (sayeth Basilius that auncient doc-
magnus tour of the churche) lette not the dignitie extolle the
prelate of the church, lest he falle frō the blesse of hu-
militie. But let him rather know thys, that true hu-
militie is seruaunte of very many. For lyke as he
whiche ministreth to many wounded persons and
wypeth away the sylch of euery wounde, taketh not
this office vpō hym to extolle and batnte hym selfe
therupon: so moch rather he to whom is committed
the cure and charge of maladies and diseases of his
godly brethren and susteris ought to caste, and be
careful

On saynt Mathews day. Fol. xxxij.

carefull wþth himselfe as the minister of all whiche
muste render accomptes for all. Neþher is it to be
feared(saith he)that the purpose of humilitie shulde
be broken of the subiecte, whyle hys better serueth
hym. Let preþtes therfoþe & the prelates of Chþstes
churche not be ashamed to shewe that sobernes and
modestie to the wþlde which Chþst taught hys A-
postles to vse. And the moþe Apostolicall that men
wol be counted and bicares of Chþstes churche: so
much the moþe ought they to folow Chþste and his
Apostles in lowlynnes & soberietie. It is not ynoughe
truely to be called by a bayne tytle of name the ser-
uant of God, or the servant of seruauntes, & in dede
to practise all Lordilnes, skant vouchsauyng þmen
shulde kyse there feete. If there be any of this sorte,
surcely they be no bicares of Chþst, but of Antichþst,
they be not apostolical, but diabolical, no good herd- Ioh.x.
men, but false hyppelynges, no feeders of Chþstes
flocke, but deuouters, no buylders but destroyers,
no pyllers of his church but pollers. If they wol ne-
des be couched for me apostolical, let them folow the ex-
emple & steppes of Peter & Paule & resemble them in
dede of whom they woll be counted the bicares. Let Tit. 2.
them be irreþrehenible, sober, chast, modest, louers of a Tim. 3
hospitalitic, ful of holsom doctrine, no drunkerdes,
no warþours, no louers of fylthy marchandise, no
buyers of gods word, but pure preþchers. Let them at- Act. 20
tende to þ hole flocke, & (as Peter comandeth) fede it 2. Pet. 5,
as much as in them, takinge charge of it, wþout de-
sire of fylthy lucre, vslinge themselfes, as they may be
estemed ministrers of Chþst and feithful stuardes of
þhemelþ mysteries of god, as Peter & Paule were. 1. Cor. 4

You

On saynt Bartilmews day.

You(sayeth Christe to hys disciples)be they whiche
haue abode with me in my tētations, as who shuld
say. He that begynneth to be pacient and anone lea-
ueth of, is not rewarded wyth the crowne of glōrye,
Bede. but he that holdeþ on to the ende. For(as Bede say-
eth) perseuerance whiche is called a constancie or
strongnes of mynde, is full well cleped the pyller of
all vertues. The son of God therfore leadeth wyth
him to his euerlastinge kyngdom such as stycke by
him and be no starters awey frō hym at euery pufte
of windē. For if we by planted in him and be parta-
kers wyth hym of hys death, doubtles we shal also
be pertakers and companions of his resurrection.
Christ saith here that he hath disposed or bequethed
to his disciples the kingdō, which his heuenly father
Ioh 18. ordeined & disposed to him. The kingdom of Christ
surely, is not of this woldē. Neþher is there any e-
Ambros. qualitie to the lorde, but only an emulation of like-
nes, For only Christ is the ful image of God, wher-
as the iust mā is accordaninge to the likenes or image
of God, yf accordaninge to the same, he despiceth thys
wold, and for this cause also we do eate the blessed
bodye of Christ, that we may be pertakers of the he-
uenly life. Such a sticker by Christ in al his tempta-
tions was thys holy Apostle saynte Battilmew, he
was a true prelate of Christes Church, neither was
he a minister or seruaunt of other in name and tytle
only, but in dede, he preached truely and sincerenly
not his owne constitutions and deccrees, but Christes
gospel, hym let vs folow, that we also may be made
pertakers of that heuenly toye by Christ our lorde.
To whom be rendȝed al thākes and prayses. Amen,

On Michelmas day. Fol. xxxiiij.

¶ On Michelmas daye.

The Gospell Mathew.xviiij.

Mat that time the disciples cam to Jesus, saying. Who is the greater person in the kingdom of heuen? And Jesus calling vnto hym a chylde, dyd sette hym in the middes of them, and sayd. Verily I say vnto you, onles ye turnie, and become as children, ye shal not entre into the kingdom of heauen. Who so-
ever therfore shal humble hymselfe, as thys chylde, he is the greater person in the kyngdom of heauen. And he that receiueth suche a childe in my name re-
ceyueth me. But he that greueth one of these lytle ones, which beleue in me, it were bettre for him, that a mylstone were hanged about hys necke, and that he were dwolwed in the depth of the see. Wo be to the wrold bycause of offenses. For it is necessarye, offenses to come. Yet neuertheles wo be to that man, by whom the offense commeth. Verily if thy hand or thy fote offend the, cutte it of, and cast it from the. Bettre it is for the, to entre into life, halt, or maimed then thou shuldest, hauyng two handes or two fete, be cast into euerlasting fyre. And if thyne eye offend the, plucke it out, and cast it from the. Bettre it were for the, wyth one eye to entre into lyfe, than hauing two eyen, to be cast into hell fyre. Se ye despice not one of these lytle ones. For I saye vnto you, that their angels in heuen do alweyse see the face of my father whiche is in heauen.

The sermon vpon this Gospell,

Not

On Michelmas day.

A diuis-
sion of
angels.

Not without great cause and considera-
tion(good people)the churche hath ap-
poyned a certaine daye in the yeare soz
the solemnization of saint Michael the
Archangel and by hym of al the angels
of heuen,sith in them is put no small cōfōrt in earth
to al good and deuout persons. First therfore by the
help of god we intende sumwhat to intreate of their
nature and office, which done, we wil b̄efely declare
the gospel of this day. Wherefore ye shal vnderstād
that there be two sortes of angels,some be good, and
some badde. The good angells do continually mi-
nistre vnto god and serue for our behouf, and their
delite is to do men good,bicause they themselves be
good of nature, and theire office is to execute gods
busynes and to take charge and cure of vs mortall
men. They defende and protect I say al good folke
from the assaultes and violence of the deuyll, they
nourish concord, peace, vertues, good studiis, artes,
sciencies, polecie, cōmon welthes, discipline, & short-
ly to speake, mans helth and salfgard. That these be
the properties and offices of good angells, appea-
reth very playnly by innumerable places of hooly
writte, wheare the good fathers were holpen and be-
ne fited of them,as in the olde testament were Abra-
Gen.31. ham, Jacob, Loth, Tobie, the children of Israell be-
Exo.14. Tob. v. ing in the wildernes, the three children whiche were
Daniel. cast into a hote furnace, Cleas, Elizeus, and many
iii. others. In the newe testament saynte Peter whiche
Act.12. was led out of prison by an angel, also saint Paule
whiche was certifyed of the shypwzake and of sal-
uation, and diuerse other. But lette vs marke how
great

On Michelmas day.

Fol. xxxvij.

great their power and vertue is. One angell in one Exod.^{xxii} night strake all the firstbegotten of the countrie of Egyp. One angel in one night strake down the hole armie of Hennacherib as appeareth in the fourthe boke of the kinges. One angell in a plague of pestilence destroyed thousandes of men, as appeareth in 2. Regū, the seconde boke of kinges. I let pas the visions of xxvij. the prophetes Elaye, Elie, Elizeus, Ezechiel, Daniel and the rest, where the Lorde by hys angells dyd speake and teach thinges whiche were to be done & taught. Also the reuelacions of saynt Ihon setforth in the boke of the Apocalipse. Furthermore when so euer almighty god wold set out any singulare thing to mankind, he shewed it afore by his angels, as for exemple, of Sampson, of John Baptist, yea and of Christ himself to be boorne. The angels were present at Christes byrth, at his death, at hys resurrection, and at sundry other tymes. Ye shal moxouer vnderstand, that there be angels and also archāgels that is to saye, chife or principall angels, and they haue distincke officies and seueral functions wherby god almyghty exerciseth hys wonders. The Apostell Paul therfore teacheth, that there be powers, dominatiōs, vertues. And according to their officies and properties they haue names, as saynte Michaell (whose memorie the church doth this day celebreate) as Gabriel, as Raphael, whiche for their high kind of ministracion be called Archangels. For lyke as a king hath vnder hym princes, dukes, capitans, lieutenantes, constables and other officers to defend men from iniuries, to kepe the peace, to bydell and punishe rauenours and euil disposed persons, even

On Michelmas day.

so hath god (who is king of kinges) his angels vnder him of diuerse officies for mans sauegarde and defense against noysom spirites. The angels I say of god, whether they be sene or not, sene be alwayes ready and assistent to good personnes and be they kepers, whiche thing the ladder that Jacob saw re-

Gen. 28. ching vp to heauen, by whiche ladder the angels of god ascended & descended, doth manifestly declare.

A pue- But here peraduenture ye woll aske thys question, stion. why angels do not so often nowe appeare, as they did in old tyme? To this questiō the apostle maketh

The so- answere in the first chapter of the Epistle to the He- lution. lynes, where he sayeth, that the lord in times paste

spake to þ fathers by his angels, but to vs he haue spoken by his only begotten sonne, whom the father comaundeth vs to heare, whose comaundementes and teachinges be set forth vnto vs by the fourre Euangelistes, Mathew, Marke, Luke & Iohn. Howbeit an other cause also why the angels appeare not as often to vs, as they did in olde time to the auncient fathers, may be very wel forþcause the wold is now set all in naughtines & men be commonly no thinge so pure, so vertuous, nor so devout, as they were in times passed. Yet it is manifest & playne by Chystes own wordes in the gospel of this day, that euery good person hath his angel whiche beholdeth the face of god the father in heauen. Such an angell

Act. 17. no doubt had Paule whom he called his angell, as appeareth in the Actes of the Apostles. Such peculiare angels had the good auncient fathers, and finally such angels haue al good men and women at this day appoynted unto them of almyghty god.

Wherfore the more fuller and replenished a man be
 wþþ seþþ and godly awe, the more often & also the
 never be the angels to him, for accordinge to the com-
 mon prouerbe, lyke delyteth in the lyke. And on the simile
 contrary side, know we for certaine they be offended simili-
 tþþ fylthynes, wþþ bñclennes wþþ malice & wic- gaudet;
 kednes, and for thys cause forþwþþ they departe
 from the persons who soever they be whiche be spot-
 ted with the same. If we be then pure & good, doubt
 we not, but god hath giuen commaundement to his
 angels ouer vs, that they shuld kepe vs in all oure Psal. 90.
 wayes. Herunto also do the auncient doctours of the
 church ful wel agree. Saynt Hierom, writing vpon Hierom
 the gospel of Matheu, sayth. The worthines surely
 of soules is great, forasmoch as every one hath his
 angel appointed vnto him for his keper euen from
 his byþþ. The noble clerke Origen also sayth, there
 is at hand to euery one of vs yea euen to the least of
 vs al whiche be in the church of god, a good angell
 the lordes messenger, to direct vs, to rule vs, to mo-
 nish vs, to gouerne vs, whiche seeth daily the face of
 the heauenly father for the correcting of our doinges
 and obeyning of mercie for vs. Neither doth saint
 Gregorie disagre from this, whiche writeth, that eue- Grego-
 ry one of vs haue a propre and peculiar angell ap- rie,
 pouynted to the keping of him, and one euil angel to
 his exercise. Also saynt Bernard exhorteth vs to be Bar-
 deuout louing and kynde to so worthy kepers. narde,
 Hitherto, my frendes, we haue spoken of the good
 angels. Now wol we intreate sumwhat of the euyll of euyll
 angels, to the intent we maye the bettre espye, what angels,
 great comodities and benefites our lord doth giue

Origen
nes hos-
mil. 71.

On Michelmas day.

Unto vs by his good angells whan on the contrary
side we shal behold the incommoditie and mischefe
that commeth of the badde angells. For how can a
man so well knowe what a good thinge peace is, as
when it is compared with batel whiche is the contra-
ry? They be therfore called badde angells, because
they bring to pas nothing that is good, & they haue
sundry names, otherwhile in scripture they be called
euill spirates, **Satan**, **Deuilles**, **cacodemones**, and
feendes. **Satan** in the Hebrew betokeneth an aduer-
sarie, because he is agaynst god, against his worde,
and against our helth and saluatiō. **Diabolus**, that
is to say, deuil betokeneth a skaunderer and an ac-
cuser, forasmoch as he accuseth vs and doth euyll
interprete al thinges be they done neuer so wel and
godly. **Cacodemō** signifieth a crafty knower and
full of succetrie and deceipt al set on mischief. They
be also called by a resemblance of properties, vixing
wyans, dragons, serpentes, Leuitathan, wolves, euill
beastes, theues and such like, of their euil properties.
Also spirates of the ayer flyeng about, bounde wyth
the chaynes of darknes vntyl the day of iugement
condemned to euerlastinge damnation. They caste
suehe men as be wythout the feare and thought of
god into al kindes of vices, some into couetise, some
into pride, lechery, intemperance, crafte, deceipt, ins-
idelicie, contēpt of god, rechlesnes, dispayre, dissolute
and loose liuing, dronkennes, glotony, surettinges
aduowtries, blasphemies, they raise dissentions, se-
ditions, warres, debates, and all vnhappynes. Yea
and vnder the vtsour of angels of lyght and vnder

Satan.

Diabo-
lus.

Caco-
dæmō.

a. Cor. 2. the clooke of religion and of godlines they induce
idolatry,

On Michelmas day.

Fol. xxxix.

folatry, mens dzeames, sectes, heresies and al false
doctrines, they deuise and drieue into mens heddes
inchaumentes, cul affections, naughte opinions
and wicked counsailes, as they did to Dauid in his
aduowtry, in the slaughter of Urias & in nombring
of the people, and as they dyd to Ezechiel, whan he
disclosed the treasure to the Babylonians. To be 4. Reg.
short, they do labour al they can, to bryng vs to vt-xx.
tre shame and destruction. And this we se by open
testimonies signes and deades, how myghtyly they
reygne(as Paule saith) vpon the children of disobe- Ephes. 2:
dience and vpon such as wol not beleue gods word
nor feare the lord. They confirme therfore the vn-
godly in their vngodlynes wþt signes and won-
ders whiche they shew by their lymmes and ympes
the false prophetes, as appeareth in the xxiiij.chap- Exod.
ter of Mathew, or by inchaunters and tuglers, for
it is not impossible but the deuyl may by art Magik
and sorcery wozke many wonders and mayntres.
For surely if witchcraftes sorceries and inchaunte-
mentes were not made ne coulde not be done, God
wolde never haue forbydden them. Thus these
evil sptridges lye contynually in awyt of mankind,
theyre properte is to speake deceypte and lyes, for
that is(as Christe sayth) theyr owne and they be fa- Iohn. 8:
thers therof, they falsifeye and corrupte gods worde
wþt wycked doctrine, as appeareth by the parable
of the sower of good sede and of the devyll wþchc Mat. 13.
soweth among it darnel, they wreste and allege ho- Mat. 4.
ly scripture wþonge, they transfigur themselves in- 2.Cor. 11:
to angells of lyght, fynally they seke to sykse vs as
men wolde syste wheate.

ee.iiiij.

And

On Michelmas day.

And veryly good people & the wycked spyrates haue these effectes powers and operations, it is playne & manifest also by the witnes of holy doctours of the church. First the excellent clerke saynt Augustine in hys sermons wryteth in thys wise. All the euilles of the worlde be wrought by the falshode of the deuill, whiche hath sette warre in heauen, and in paradise

The
wordes
of saint
Austine

Lactā-
tius lib.
3. diui.
instit.

S. Gre-
gorie.

deceipt, hatred amonges the first bretheren, and in al our workes hath sowne darnelles. Lactantius also that noble wryter is not behind with his recorde, saying. There is a certayne wicked and deceiptful spyrite, which is enemye to man, and foe of iustice, thys spyrite lyeth in awynte of al mankind. And such as knowe not God them doth he entangle and wrappe in errous, he dwoneth them in foly, and shadoweth them in darknes. Also saynt Gregorie wryteth, that the wille of Hatan is alway wicked, but his power is never unrightuouse or vnleful, for of himselfe he hath his wille, but his power he bath of God. Wherefore (good chyisten people) sith we stand in this state and condition, that if we be euill and boyarde of vertue and of the true feare of God, we be in daunger of these so noysom and wicked spyrites, and agayne yf we loue and serue God, we be protected and fensed w^t the good angelles, whose benefites I haue heretofore brefely remembred: it shalbe our partes evermore to serue God and to stande in awe of hym, lest by any meanes we might offend and displease him, and so through our fault it shulde come to pas that we myght be depriued of these good angelles & the euill shulde haue power vpon vs. But now let vs procede to the declaration of our gospell. First ther-

fo^re

On Michelmas day. Fol. xxxvij.

foze ye shall vnderstande that an exemple of the na- An ex-
turall ignozaunce blindnes and infirmitie of man- ple of
kind is here set forth in the disciples of Christ, which mans in
as yet measured the kingdom of heuen after the fa- firmitie
shon of the kyngdome of the wozlde. The disciples
come therfore to Christ & aske hym, who is the grea-
ter man in the kyngdō of heuen? Surely according Chryso
to the mynde of auncient doctours, thys was a cer- stom.
tayne humane affection, whiche crept into the Apo- Hierom
stles mindes and as it were a pricke of enuie and of
ambition. They had herd of the kyngdoin of heuen,
they had seen.iiij. Apostles led aparte with Christ in Mat.17.
to the mountayne that is to wit, Peter, James and Luc ix.
Ihon, they had herde, how the keys of the kingdom
of heuen were giuen to Peter, and howe it was said Mat.16.
to him. Blessed art thou Simon the sonne of Iona, Mar.8.
and I say to the, thou art Peter and vpō this rocke Luc. ix.
wol I buylde my churche, they espyed Peter also to
talke moze familiarly & moze boldly wyth the lord, Mat.17.
& lately also they sawe hym preferred before the rest
of the Apostles in paynge of the tribute and in ma-
ner matched with Christ. For these and suche other
thynges whiche as yet they dyd no perfectly vnder-
stande, they had a lytle p̄cuy grudge and enuite at
Peter syth to hym as they thought the p̄ncipalitie
of the kingdō of heuen was appointed wher neuer-
theles they perceiued he was yonger in yeares then
they. They came therfore as I sayde to Jesus and
asketh hym, who shall haue the chief authozitie in
the kyngdome of heauen. For it coulde not be yet
dycuen out of their heddes, but that there shulde be
such like dignities and powers in the heauenly and
spiritual

On Michelmas day.

Spiritual kyngdom, as they salwe in princes courtes
of this wold. Our sauour Ch̄rist therfore, to thin-
tent he wold cleane banish this carnal affection and
utterly expel the same out of their myndes, calleth a
certayne chyld vnto him, whō he setteth in the mynd-
es of his disciples, the chyld being yet very tendre
of age and l̄ut a babe, boyde of all affections ether
of ambition or of enuie, simple, pure, innocent, and
liuyng by the only guyde and conducte of nature.
Thys chylde beyng thus sette amonges them, our
Sauour sayeth in this wise vnto them. Verily, on-
les ye be couerted and be made as chldern: it is not
possible for you to come into the kingdom of heuen.
Hierom ffor declaracion of thys texte, ye shall vnderstande,
that Ch̄rist did not here comande the Apostles, that
they shulde haue the age of chyldren but the innocen-
cie, and the thing that the chyldren do possesse bicause
of their chyldhood, they shulde possesse by their indu-
strie, so that in malice they might be chyldren, but not
in wisdom, as who shulde saye, lyke as this child, of
whom I ḡue you an exemple, doth not contine in
angre, neyther thynketh he one thyng and speaketh
an other: so you also, onles ye haue such innocencie
and purenes of mynd, ye cā not entre into the king-
dom of heauen. Wherfore my frendes by Ch̄ristes
owne wordes here we may be right wel assured, that
onles we cease frō all malice and rancour towardes
our Ch̄ristē brothern and suster, and become Ch̄ri-
sten me not in name only, but also in dede & wozke,
Ihon. 3. · beyng made as it were new men and newly regene-
rate not fleshly but spiritually, utterly casting awry
as muche as maye be al carnal and woldly affecti-
ons,

On Michaelmas day fol. xxxvij.

oſis, and be trāſformed into the hanour and ſimpli-
cicie of yong chyldern, we ſhall neuer be receyued in
to the kyngdom of heauen. Let vs hūble and abafe
our ſelues & make vs like to thē little babes whoni
we ſe cleane boide of malice and of ambition. For he
that thus woll humble and lowly hym ſelue, ſhalbe Mat. 2.
doubtles auaiced, & ſhalbe called great in the king- Luc. 14.
dome of heauen. Who ſo euer verily is by modēſtie
and buksomnes the leſt: the ſame person is thorough
vertue the greateſt. Trouth it is, that wōldly Em-
perours kyngs and princes do for moſt partes loue
ſuch as be lyke to thē ſelues, and amōges them ſuch
be in moſt p̄ice and reputation, which can ſhyft out
other and ſet forth themſelues. Chriſte in ſemblable
wyſe delyceth in ſuch persons as reſemblē him, who
what tyme he was here conuerſant amongeſ vs in
earth humbled hym ſelue and became obedient unto
the death, cuen the deaſh of the crosse. Whan he was
reuiled, he reuiled not agayn, he ſuffered to be boūde
to be bobbed, to be ſpitted at, to be ſtrike, to be ſcouri-
ged, & finally to be crucified being hym ſelue without
ſpotte of ſinne to thintē to purge vs of our synnes.
Wherfore for his humilitie he hath receiued auaun-
ment and moſt hīgh exaltation, for his obediance he
hath receiued moſt hīghe honour to haue a name a-
bove al names, for his pacience & ſufferinge he hath
receyued power ouer all, for hys infinite charitie he
hath receiued p̄aise glozie and thākes of al. Let vs Mat. 11.
lerne therloze of Chriſt to be meke & humble in hart
Let vs remēbre what þ prophete Dauid sayth. The
lorde is nere to thē þ be of contrite hart, & he wol ſaue
ſuch as be hūble in ſpirite & which fear his wordes. Psal. 32.

ce, vi. Crulp

On Michelmas day.

Truly(good people)those that be lowly & meke in
spirit be most highly auaiced, protected & tendred
of almighty god. He throweth down the mighty frō
their prowde seates & exalteth the hūble, he filleth the
hungry w good thinges, & letteth the rych departe
emptye. He resisteth the prowde, & giueth his graces
to the lowly persons. Let vs then be hūbled vnder
the mighty hand of the lord. For(as saynte James
sayth)hath not god chosen the poore? Certaynly the
poore in spirit & lowly persons be they, whom God
hath in his special fauour & grace. For like as in the
great mens courtes of this worlde, þ prince or great
man taketh the byllanye or displeasure as done to
himselfe, when one doth a displeasure to one of hys
great lordes or special seruautes, & againe taketh a
good turne & benefite as done to himself, when it is
bestowed vpon them, euē so the great king of kin-
ges & lord of lordes god almyghty doth so tendre &
loue his hūble and meke seruautes though in the
face of the world they seme as persons despised and
not regarded, that who so euer receyued one of the
in Christes name he coufeth the thing done to him-
self, & as though the partie had receiued Christ him-
self. And on the other side, he that offendeth any one
of these simple and base persons which trusste vpon
the lord & whiche depend hole vpon him, shalbe moze
greuously punished, thenis a mylstone were hanged
about his necke & he cast into the depe see. For what
a moze shameful & wicked parte can be shewed, than
to greeue and hurt them whiche wil noman no hurte,
whiche enuye noman, whiche preferre themselves be-
fore noman, whiche loue al persones indifferently?

Luc.i.

i.Pe.iiij.

Iac.ij.

On Michelmas day.

Fol. xxxix.

Wo be to the woldē therfore for greuyng of suchē ones. Howbeit the malice of men is so greate, that these greues must nedes be. Wherfore who soever coueteth to come to heauen, let him beware howe he hurte them, yea let hym take hede he hurte not hym selfe. Let no affection be so deare to vs but let it be soþþwylþ karued and cut awēy, yf it shulde hindre vs in our tourney to heauenwardē. Our hande, our fote, our eye be necessarie membris, yet rather then they shulde hindre vs, Christe byddeth vs cast them awēy. For were it not better sayth he to go to heuen mayned or lame, or wylþ one eye, thā with hole mēbris to be cast into hel fyre. But saying this he ment Hierom not, that any membre of the body shuld be cut awēy Chryso but he woldē haue the affections cut of, whiche calle ston. vs awēy from the studie of eternal salvation. For a frende whitch a man can skant want is as it were hys one hande. Thy father whom thou dost truste on, is thy fote. Thy wyfe or sonne whom thou tenderly louest is thyne eye. And as there is nothyng so preciouse that ought to plucke vs from heauen: so nomā be he never so lowe & poore ought to be despised but rather holpen. Let vs then offend none of those little ones, namely sith there angelles whitch haue charge ouer the do cōtinually beholde the face of almighty god in heuen, so þ by this we may know in what reputaciō they be v̄ god, seeing he hath giuen the such kepers & cōductours. Let vs thā endeavour our selfs to be suchē lowly & hūble persons as our Sauiour Christ here speaketh of, þ we may haue such aūgels to cōducte, leade, defend, & kepe vs in al our w̄yes, by Christ our lord, who be praised & glorified. Amē.

Tulip

On saynt Lukes day the Euangeliste.
¶ On saint Lukes day the Euangeliste.

The Gospell Luke.x.

Of the
veritie
of this
numbre
of.lxx.
rede the
ānotas-
tions of
Erasm⁹.
T **H**e Lord appoynted also other sevētye, and he sent them two & two before hys face in to euerie citie and place wherether he hymself wolde come, and he sayd vnto them. Verely the haruest is moch, but the labozers are fewe. Pray therfor the lord of the haruest that he wol thurst out labozers into his haruest. Go your weyes. Lo I send you as lambes amonges wolues. Beare ye no wallet nor scrippes nor shooes, and salute noman by the wey. In what house ye enter, fyrst say, peace be to this house. And verely if the son of peace be there, youre peace shall rest vpon hym. if not, it shall returne to you. But se ye abyde in the same house, eating and d̄rinkinge suche as they haue. For worthy is the labozer of his rewarde.

The sermon vpon this Gospell.

Luc. i.
Lege
Theo-
phylac-
tū in ar-
gumen-
to suo
super E
Lucæ.
Saint Luke(god people)whose memory þ church doth this day solemnize, though he was none of the xii. Apostoles of Christ nor of the countrey of the Iutes but a Grecian, borne at Antioche, and at the beginninge of Christes preaching in Iurye not beinge with Christ, as he himself witnesseth in the peface of hys Gospell: yet after he had ones tasted of Christes heauenly doctrine, he forsoke al worldly vanities, and gaue hym selfe holly to the preachinge & setting forth of Christes Gospel, in so much that diverse of the auncient fathers be in opinion that he was one of the seuentie Apostles which oure Sauauge liuour Christ sent forth into the countres to preache. By reason wherof he hath merited to be called an Euangelist

On saynt Lukes day the Euangelist Fol. xl.
gelist of Christ in moze excellent wise then the most
parte of his felawes be, consideryng that he hath so
much holpe the Christē feith not only wyth his pre-
chings, but also wyth his large writinges. The gos-
pel therfore of thys daye is of the sendynge forth of
these seuentie prechers & of the cōmissiō and charge
that Christ gaue them . In the chapter before thys
gospel it is w̄itten, that our Lorde sent forth.xij. A-
postles into Galilee to preach the glad tydylnges of
the kyngdome of God, and to cōfirme it with mira-
cles. But now whē he cam out of Galilee into Jew-
ry and perceyued the greate desyre of the people to
heare the gospel, beside the. xii. apostles he chale out
of al the nūbre of his disciples thre score and .x. moze
whom he sendeth forth to preach. Let vs heare ther-
fore with what cōmissions, and with what preroga-
tives these thre score & x. were sent to the executyng
of this busines. After this (saith saynt Luke) did the The nū-
Lorde appoynt also other seuentie. Truly in the e-
lection of the nūbre both of the Apostles, and also
of the seuentie preachers Christ obserued the solepe Iues,
usage of his countrey people. For amōges the Iues
not only the nūbre of .xii. but also the nūbre of se-
uentie was as who shuld say halowed appropred &
consecrate to a publike authozitie, which thyng had
his cōmencement and original beginnyng either of
that, that Jacob wyth seuentie sowles (as the scrip-
ture speaketh) went into Egypte, or of that that se-
uentie elders of al the tribes were chose whiche with Num. x.
Moyses shuld gouerne the people of Israell. Christ
sendeth therfore seuentie, not seuerally but two and
two together, for one man alone, were as noman, and

On saynt Lukes day the Euangeliste.
of no strenght nor authoritie in the law which comau-
deth þ in the mouth of two or thre, all witnes shulde
stande. And he addeth a reason why he sent forth so
many, saying. The haruest is great, but the labouers
are fewe. Praye therfore the Lord of the haruest to
send forth labouers into his haruest. Certainly these
be few wordes, but many thinges in them com here
to be marked. Firste the multitude of them whiche
desire the Gospel is here expressed with a very hand-
som resemblance by the name of haruest. For in hus-
bandry be certaine due seasons & goinges forwarde
tyl at laste the corne ware ripe, and the haruest is at
hand. First of al the grounde is broken vp with the
plough, þa it is sowed, after that the sede springeth
vp into grasse, and shoteth vp into blades & stalkes,
and at last the frute ripeth, is cut downe, & brought
into the barne. In semblable wise the tyllage of the
Lordes ground hath his certaine tymes, hys proce-
dinges and growinges. At the begynnyng Moyses
brake vp the Lordes grounde wþt the plough of
the lawe. Then cam the prophetes and did sowe the
sede. After that in the tyme of Iohn Baptist appea-
red the blades. And at last wha Christ cam and sent
forth his Apostles cam also the haruest, & the weate
begannie to be conueyed into the barne of God. Of
this haruest Christ in an other place precheth to his
Ioh.iiij Apostles saying. Lyft vp your eyen and be holde the
cōtreis, for they be white alredy vnto haruest. And
he that reapeth, receiueth a rewarde and gathereth
frute into euerlastinge lyfe, so that both he that so-
meth may be glad & also he that reapeth. For herein
is the worde true, that there is one that soweth and

On saynt Lukes day. Fol.xli.

an other that reapeth. I haue sent you to reap that
whiche ye haue not labored. Other haue labored, and
ye haue entred into their labours. For this purpose
also maketh that whiche Iohn the baptist preacheth
sayeng that a fanne is in Chistes hand and he shal
make cleane hys floore, & gather hys coyne into the Mat. 3.
barne, but the chaffe he shal burne w syre vnquen-
chable. Wherfore syth the tyme that the gospell of
Iesu Chyste is preached is the tyme of harueste, it
must be seen, what the coyne is that is brought into
the barne of god. The coyne therfore is partly the
men theselves whiche by the preaching of the gospel
be gathered into þ barne of Chist churche, partly
it is the riches whiche men by seyth do gather of the
gospel. This ryches is no worldly goodes, but spi-
ritual goodes. It is first of al, rightuousnes before
god and man, wherof the one is wrought by feith in
Christ (for the rightouuse man liueth through feith) Abac. 5.
the other is gotten by obedience and the frutes of Rom. 1,
seyth. Finally it is euerlasting life and heuenly ioy.
These be the goodes, riches, and coyne whiche be ga-
thered of the spirituall haruest. But lyke as in the
corporal haruest, the coyne is not gathered into the
barnes wout great sweat & laboure, so who soever
wil gather the gostly coyne must abide many aduer-
sities. And þ more we labour & suffre aduersitie, the
more coyne shal we gather into our barnes. Wherfor
(deare frendes) while it is now the tyme of our har-
uest, let vs not playe, let vs not trifle, but with glad
myndes let vs take the labours of the harueste. He
that gathereth (sayth Salomō) in the haruest is the Salomō
childe of wisdom, but he that slepeth in somer, is the

ff.1. childe

On saynt Lukes day.

Obieca-
tion.

Mat. 10.

Ihon. 16

child of confusyon. Go(sayth Christ)lo I send you as lambes amonges wolues. Verily wolues be naturally disposed to hurt & vex shepe, & shepe against þe craultie of wolues be altogether vnarmed. Wherfore when Christ saith. I send you as labes among wolues, it is a knoche to say, as I sende you vterly vnarmed amonges most cruell & hurtfull enemies. What peace, what rest, what helth, can one luke forz among such enemies. But ye wil say, this is not to cōfort his disciples, but rather to discourage them from imbrasing the gospel. Trouth it is that this is a very hard word, I send you as lambes in middes of wolues, but yet it was a word necessary to be spoken vnto the apostles & disciples to monish them of the troubles & persecutōs that they shuld suffre, lest they shulde dreaine; that the kyngdom of Christe in erth shuld be a corporal thinge. For if the kyngdom of Christ had bene of this wozlde, he wold not haue sent forth his disciples as shepe amōg' wolues, but rather he wold haue brought to pas, that they shuld haue bene receiued of al men with high reverence & honour, wheras now he layth them out to exceeding daungers and perilles. They shal(sayth he) deliuer you vp vnto councelles, and in their assemblies they shal scourge you, yea and ye shalbe led vnto p̄inces and kinges for my sake, for a witnes to them and to the Gentils. And in an other place he sayeth. The tyme is cominge, that who soever kylleth you, woll thynke he hath done hygh seruice to God. Truly this that Christ speaketh to his Apostels, he speaketh to al right chrisien men & women. For they also muste entre into the kyngdom of god by many afflictions

On saynt Lukes day. Fol. xlij.

afflictions. Let vs goe then eueryone in his calling
armed with the only protection of Christ. The euyll
disposed personnes wol fume and chafe against the
pure doctrine of Christ, but with these doth Chyoste
couple vs vunarmed and naked. He sendeth vs not
to hurt any man, but like simple and harmeles per-
sonnes to helpe al men. He commaundeth his prea-
chers and disciples not to seke succours of men to
defende them against the violence of wicked persōs
noz yet to be carefull for their lyuyng. He byddeth
them goe light and vncombred to the office of prea-
ching, bearing with them neither wallet noz scrippē
that is, nothynge that perteyneth to the necessitie of
nature, for al thinges shalbe caste vnto them. Frey-
ther to care for theire harbroughe, for there shall be
ever some to receyue them into their howses, only
let them do their duties, and shewe themselves true
preachers of his worde. And into what citie or place
so ever they entre, he byddeth them first desire peace who is
to the hole familie. And if the child of peace be there the son
that is to say, a miche man and desirouse of the hea- of peac
uenly doctrine, then shal their prayer do hym good,
if not it shall returne to them agayne. But here ye Questiō
wil aske, why Chyoste commaunded his disciples to sa-
lute noman in the way? Ye shall vnderstand, that in
the fourthe booke of kynges, the prophete Elizeus 4. Reg;
gaue lyke commaundement to his seruaunte Giezi iiiij.
sending hym on an hasty message. Christe therfore
meaneth by thys, that he wolde not that hys prea- Cyril-
chers shuld vnder pretence of greeting and intertē- ius.
ning of their carnal frendes, be by any meanes hin Am-
dered from the executing of their office. brose

ff ij. But

On Simon and Iudes day.

But what were these seuentie disciples comaunded
to preache:that the kingdō of god d̄rew nigh. Whyp
(ye wil say)is it noug for to know this? No verily
for the deuyl also knew this, & yet is damned. What
then? This is necessary to be preched, that we might
be warned to repente, & so atteyne to the kingdom of
Christ. Wherefore, go we to, let vs imbraze this gos-
pel by feith, let vs repente, that when Christ shal com
in Mātestie:we may reigne w̄ him whiche with the
father & holy gost is to be glorifyed for euer Amen.

¶ On saynt Simon and Iudes day,

The Gospel. Ihon. xv.

Iesus sayd to his discipiles. This comānd I you,
that ye loue togyther. If the worlde hateth you,
knowe ye, þt hated me afore you. If ye were of the
worlde, the worlde wolde loue hys owne. Nowbeit,
bycause ye be not of the worlde, but I haue cho-
sen you out of the world:therfore the worlde hateth
you. Remembre the word that I told you. The ser-
uant is not greater then hys maister. If they haue
persecuted me:they will also persecute you. If they
haue kept my saying,they wol also kepe yours. But
al these thinges woll they do to you for my names
sake, for they know not him that sent me. If I had
not com and spake to them:they shuld haue had no
synne. But now haue they no clooke for their sinne.
He that hateth me:hateth also my father. If I had
not done the workes among them which none other
man did:they shuld haue had no syn. But now haue
they seen & also hated both me and my father. But
this cometh, that the word might be fulylled which
is written in theire law. They hated me wout cause.

The sermon vpon this Gospel.

¶ We hauiour Christ(deare frendes)glueth vs
here a speciall comauement, that we shulde
loue one an other. First,because he by so many ways
hath declared his louerawardes vs. Secōd because
in the wozlde, if we be true folowers and louers of
him,we shal haue none that wil hartely loue vs, but
rather the wozlde woll surely hate vs. And why woll
the wozlde hate vs:because the veritie of the gospell
is brought vnto vs out of an other wozld into thys
wozld by Christe, and Christ as a straunger cam in-
to this wozld. Wherfore it is no meruayle, though
he hath many haters and despicers. For a straunger
amonges straungers can not easly fynd frendes.
Besydes thys, whatsoeuer is in thys wozlde, it is
nawght elles but luste of the fleshe,luste of the eyen
and pypde of lyfe, as saynte Iohn wryteth. Yea the 1.Ih̄s.2.
chtes renownes of this wozld(as carnall iustice, car-
nall wisdom,carnall power)be starke nawght. For
the Iues were rightuouse in flesh, but seking to sta-
blisch their own ryghtuousnes they were not subiect
to the rightuousnes of god. The Grekes were este- Rom.13.
med the wisest men of the wozlde, but the wisdom of
this wozlde was foly before god. Christ by his gos-
pel reproueth the wozlde of synne, & utterly relecteth
the wisdom,iustice,& power of this wozlde teaching
them to be falshode and no trouthes, and he setteth
vp an other kynde of iustice that muste be obteyned
by feythe,an other kynde of wyldom to be lerned of
gods wozde, and an other kinde of power to be got-
ten by trouble,crosse,affliction and suffraunce. The
wozldy men therfore not abydyng their thinges to
be cyther reproued or rejected do hate Christe, they

On Simon and Iudes day.

persecute his gospel and stampe against his word.
And loke how moch the woldē hateth Ch̄rist & hys
gospel: & even so moch they hate so many as purely
and sincerely do eyther preache or set forth by any
meanes the same. They persecute them they kyll
them. And for this cause Ch̄rist armeth al his true
preachers and discipiles by hys owne exemple that
they shynke not, when they be persecuted troubled
or vexed, sayng. If the woldē hateth you, knowe ye
that it hated me first ere it hated you, as who shulde
say. Let it not semme strange that ye be hated of the
woldē, for the seruant is not in better ease than hys
maister, they hated me first, wherfor how shuld they
not but hate you also. Verely al that be the true fo-
lowers of Ch̄rist be not of the woldē first bycause
Ch̄rist hath plucked them awaie by seyng from the
maners of this woldē and hath clothed them wyth
the newe heauenly man, and secondly bycause they
allowe not the thynges of the woldē but counte all
woldē thynges mere folies and vanities, and (as
Paule saith) the woldē is crucified to them and they
to the woldē. The woldē therfore can not but hate
them, but persecute them, but exclude them out of
theire compaines, yea, and if they can, put them to
death. And al these thynges (sayth Ch̄rist) shal they
do vnto you for my names sake. But what is thys
Saynte to say, for my names sake? Surely sayth saynt Au-
gustin, Ch̄rist here meaneth, that they woll hate hym
in hys discipiles and true folowers, they woll perse-
cute hym in them, and wol not folowe nor kepe their
woldē bicause it is his woldē. Wherfore sayth thys
holē doctoure, so moche the more wretched be they
which

On Simon and Iudes day. fol. xlivij.

whiche do these thinges forþcause of this name, as
they be the moxe blessed whiche suffre these thinges
for this names sake. Howbeit the cul do these thin-
ges to the euyl but both be wretched, aswell the do-
ers as the suffters. And why wol they do these thin-
ges in spite of Christes name? Verly (saith Christ)
because they haue not knowne god the father of he-
uen whiche sent me. For if they had knowne God
the father whiche sent Christ, they shuld haue known
Christ to haue preached by the comandement and
authoritie of hys father a farre other iustice then
was preached or practysed of the world. If Chrysste
had not come and spoken to the worlde, it shulde
haue had no synne. It is the preachinge of the gos-
pelle verly that discloseth all vngodlynes and the
vngodlynes of the worlde, and whiche also set-
teth open the iustice of god. Lette vs not then my-
freendes be ashamed of the gospell of Chrysste. For
as (the Apostle sayeth) it is the power of God to the Rom. 1.
helth and saluatiō of al that belcuethe. For the righ-
tuousnes of God is by it opened out of feyth into
feyth. Now therfore sith the gospel is preached vnto
vs whiche discloseþ synne, we haue no excuse ne
clooke to hyde our synne wyth. We know god, and
yet we do not gloriſie ne worship him as god, we be
not thankfull vnto hym for the great & inestimable
benefites which from time to time we haue receiued
at his handes. We be called by the ministres of his
holy word, but we wil giue no eare. We be taught,
and we wil not attende. Wherfore it is moche to be
feared that like as we haue not regarded to knowe
god: so god wil giue vs vp into a disallowed minde.

If

On Simon and Iudas day.

If a man wold hate him that he knew not, he might peraduenture seeme worthy of pardon and forgiuenes, bycause he can not finde in his harte to fauour him whom he never sawe. But we haue sene Christ and haue harde him though he not personally as the Iues sawe him and hard him, yet by the preaching of the gospell we knowe his power and ryghtuousnes, and we esppe our infirmitie and vnrighitousnes. I say in his worde we se him and heare him as wel and as perfectly as the Iues did. We haue seen his great benefites, we haue hard of his wonderful dedes, & yet I feare lest there be many worldly persons amonges vs which do hate Christ & hys word in very dede though they pretende never so muche to loue hym, and they hate hym and his worde euen for the same thinges, for whiche they ought to loue hym and the preachers of his word. For in that they hate the preachers of his worde, they hate his word, and in that they hate his worde, they hate hym. And verily who so euer hateth Christ and hys preachers or his word, doth hate also in very dede god the father by whose authoritie and speciall comandement al is doon. Wherfore thys very thyng doth heape damnation vpon such worldly persons bycause they abuse so lewdly and so stubbernly the offred & open goodnes of God. If Christ by the preaching of his mooste holy worde had not vittered amonges them suche miracles and wonders as none of all the prophetes euer vittered, whether we woll consider the greatness or the multitude of them, they shulde not haue been in daunger of so heynouse a synne. But nowe haue they both herde and seen the trouth, and the

On Simon and Iudes day. Fol. xlv.

the more they haue herde & seen, the more they haue hated both it and the preachers therof. So that the Psal. 35. where it is written, they haue hated me wythout cause. It might be borne yf one did hate one beinge sturtred and prouoked by displeasure and vnykyndnes shewed vnto him to hate him. It myght be perdoned yf a man wold hate one he knewe not: but how can it be borne, that one shulde hate hym whom he knoweth and whiche studyeth to do him all the good he can for hys sauegarde and soule health? In thyt soort did our sauour Christ cōforte his Apostles and by them vs all, to suffre tribulation and hatred for hys sake. Let vs then folowe them and uamely the blessed Apostles Simon and Jude whose memorye we do thys daye celebrate, whiche had experiance of these cōfortes in their crosse whiche they bare for Christes sake, neyther wolde they suffre themselves to be plucked away from the trouth of Gods worde for al the hatred malice and trouble that the wrold could practise against them. If by their exemple we do the same, we shal vndoubtedly with the be crownd eternally by Jesus Christ our Lorde whiche together with the father and holy ghost is wrold without ende to be praphsed. Amen.

COn all halowe daye
The Gospell. Mat. v.

When Jesus saw the people, he went vp into a montaigne, and when he was sette, hys disciples cam to him, & after he had opened his mouthe,
ff. iiiij. he

On al hallow day.

he taught them sayeng. Blessed are the poore in sp̄ite, for theirs is the kyngdom of heauen. Blessed be they that mourne, for they shalbe conforted. Blessed be the meke, for they shall inherite the erthe. Blessed be they that hungry and thyſt after ryghtuousnes, for they shalbe ſatiſped. Blessed be the pycfull, for they shalbe pycled. Blessed be the pure in hart, for they shall ſe God. Blessed be the peace makers, for they shalbe called the chyldren of God. Blessed be they that be perſecuted for ryghtuousnes, for theirs is the kyngdom of heauen. Blessed be ye when they ſhal brinde and perſecute you, and ſpeak euerie euil worde agaynt you makynge lyes bycause of me. Be glad & reioyce, for much is your reward in heauen.

The sermon upon this Gospell.

His daye(good people) is called all halowe daye & is iſtituted of the Churche of Christ, that there myght be ſome tayne tyme to celebrate the memorye of all holy perſones or layttes, whiche in this life liued a godly and perſecte life, and therfore do nowe enioye eternall blyſſe in heauen, accordanſyng as in this Gospell is promiſed vnto them and vnto vs al which wol do the ſame by our Sauour Christ. Let vs then ſe what thyſ Gospel ſpeketeth. Ye shall therfore understande, that our Sauour Christ Ieſus, when he was walking here in earthe amonges vs, and espyed the people more and more to gather about him of al sortes of me, he withdrew hym ſelue

as it were fro a low place and goyng vp to an high
 hylle , beganne thereto sette abroche hys heauenly Chryso
 doctrine, declarynge by the very heighth of the place ston.
 that he wolde teache no low ne cōmon thyng but al Hierom
 highe and heauenly thynges.His disciples whom he
 had specially chosen, folowed vp wyth hym , but so
 yet that the cōmon sort of people were not forbyden
 to folowe, yf any amonges them had so great affec-
 tion and grace. When he was come to the toppe of
 the hylle, he satte him down not as very but as go-
 yng about to teache high & seriouse thynges, whiche
 wolde requyre diltgent hearers.Hys disciples ther-
 fore perceyuyng that, beganne to drawe nerer vnto
 hym, that nothyng of hys heauenly doctrine myght
 fall to grownde. Begynnynge then to teache hys di-
 uine and most hol som lernyng, not out of the proud
 pulpit of the philosophers. neyther out of the arro-
 gāt charre of þ pharisees, but out of a seate of grasse
 he did cast his eyen vpon his disciples, and opening
 hys moost holy mouth, vtrred the Euangelical doc-
 trine cōcerning the felicitie of mā, as yet unknowne
 to the woldē and altogether disagreing from the o-
 pinion of all them which thought themselves moost
 wyse in the woldē. Thys doctrinē his disciples yea
 and al holy men and women imbrased and so obtet-
 ned the eternall blysse and beatitude here promyssed
 vnto them.Let vs therefore heare also thys doctrinē
 (þo to vs also he spake) that we also maye be made
 blessed. All the synnes of the lyfe do spryngē of false
 opinions and persuasions. Aboue all thinges ther-
 fore we must studye to plucke these out by the harde
 rootes, if we woll be his true people.

Beati
paupe-
res spi-
ritu.

Obiec-
tion.

Auns-
swere.

Because the most poysoned & noysom sicknes of the mynd is pride and arrogancē which is a let to man that he can not receyue the true doctrine, or rather it is the fountaigne of all hed vices: our Sauiour first healeth this disease, sayeng. Blessed be the poore in spirite, for the realme of heauens is theirs. Assuredly the slender liuting, the lownes of byrth, the obscurite of estate, the aduersite of fortune maketh many men abiecte, lowly, & to set no stroze by themselves. And veryly these be þ never to the blesse that the gospel speaketh of, if they folow in mynd thither as fortune hath called them. But this lownes & humilitie of spirite that is here commended, standeth in the affection, and not in outwardē thinges. Ye woll say, how can these men raigne which take nothinge vpon them, which giue place to al, which set nougħt by themselves, which suffre themselves to be troden vnder foot, & finally whom noman setteth by, but al men despise? I answeare, that it is yet true that the selfe trouthe hath spoken, the kyngdom perteyneth only to them, the kingdō I say of heuen. for thinke ye þ these wilde fyerce & cruel personnes do raigne? Nay they serue a seruitude, they be very villaines & bondmen, they suffre many lordes & tyrantes ouer them. They be tormentē & crucifyed with couetise, with ire, with enuye, wþh lust of vengeance, wþh feare, with hope. They stant liue, they raigne not. But the holy person, the saynt, the godly & deuoute man or woman steyng hymself vpon his innocencie, vpon god, & vpon the rewardis of the world to com, is free & vowyd of all these vices & troubles, for wþh a quyet hart he despiseth the thinges of this world, and

On al halow day. Fol. xlviij.

and foloweth the heuely goodes. Doth not I praye you this man obteyne a reigne or a kyngdom farre more goodly and moze excellente, then is the reygne of tyzantes? He is not vnder the cōmaundement and rule of the lust nor of couetise neither of none of the other moost noysom pestilencies of the mynde. But this holy person being armed with feith, as ofte as the case requireth, doth lay his cōmaundement vpon diseases and they flee awey, he cōmaundeth the sees, and they be styll, he cōmaundeth deuilles and they departe. Of thys force and power is the kyngdome of that harte whiche is godly and setteth nought by it selfe, distrusting al humane helpes and socours, & depending holly of God. The wozldly kyngdom is gotten by violence & defended by hygh courage. But this kingdom is gotten by modestie, & stablished by humilitie. The wold iugeth none mete to a lorship or raigne but such as be of hault and high courage. But god calleth those chiesly to his kingdom, which do moost of al hūble and deiecte themselves.

Jesus goeth forth and addeth a nother lessō lyke to thys, saying. Blessed be the meke, for they shall inher- Beati-
cite the earth. Who be meke? whiche inforcē noman, mites.
whitch beyng wronged do easely pardon the wronȝ,
whiche had rather loose a thyngē then stryue for it,
whitch set moze by cocorde & quietnes of mynd, then
great & large posselliōs, whiche chouse rather a qui-
et pouertie then troublesom riches. But this soȝt of
me be comonly for their pacience by one or other di-
sturbed and wyped of that they haue. Verily it is
trouth, but this is a new maner of enlarging possel-
lions. The vnpitiful & ctuell lorde posselleth no not-
ff. vij. that

On al hallow day.

that which he hath, wheras the mylde & gentle person, whiche had rather departe wyth hys right, then cōtende for it hath land in so many places as he findeth louers of the Gospell of Christ, & if he findeth none in thys wold: yet is he sure of the possession of the heuely land, out of which he can not be excluded. The wold bewaileth them as vnhappy whiche be driven out of their countrey & cōpelled to liue in strāge places, but Christ calleth them happy, whiche be banished for the Gospels sake, beyng made citizens of heuen. They be driven frō the frauchise of one citie,

Phil. iiiij. & expulsed out of one countrey, but to truc disciples
Hebr. 13 of Christ the hole wold is their countrey, & to such
as be godly psongs heuē is their home. The death of
frendes is miserable to the cōmon sorte of people in
so moch that some when they haue beene depriued of
their wifes, fathers, mothers, husbandes, chyldren
haue kylled thēselves. And for thys cause men come
vnto them to aswage the bytternes of their sorowe
wyth wordes of comfort. But blessed be they whiche
mourne for the loue of the Gospell, whiche be also
plucked away from their affections, whiche se their
moost dearely beloued troubled for the iustice of the
gospel, whiche despising the pleasures of this wold
passee their life in weeping, watching, fasting, giuing
almoise, prayng, visiting the poore, & in such like oc-
cupations. For with such woll that heauenly sprite
be present, secretly cōfortyng & rewardyng the shōrt
mournyng with in estimable ioye of mynde, & tran-
slatinge thē to everlasting blesse. Mans cōfortyng
oftētimes increaseth the grefe while it laboureth to
swage it. But the holy ghost the true cōforter so che-
reth

Beati
. qui lus-
gent.

On al halow day. Fol. xlviij.

reth the godly mynd, that in moost bytter afflictions
of the bodie it reiyslēth. By the common opinion of Beati
al men, huncre is a peynful thing, and nedys pover-^{quiesce-}
tie is the thyng that every man eschueth, neyther is
there any man but cōteth them happy which haue
augmented their liuyng & so established their thyn-
ges as they may now liue in hygh welth and abun-
daunce. But assuredly it is not the heapyng vp of
goodes which satisfyeth the mynde, noȝ the welth of
man is not to be mesured by the fylling of the bely.
Whom doth Christ then in this kynd calle blessed?
Blessed (saych he) be they which be hūgrye & thursty
after rightuousnes. The thynge wherwith the bo-
dy is fedde, ought but lyghtly to be desired, and yet
in caring for them, the people be moost vexed, & ma-
ny times whē they haue gottē the w̄ moch traueile,
they be most disquieted. But the godly yscons which
be contented with litle & seke not carefullly for thin-
ges, lacke nothing, God so puideth for them which
fedeth also the sparows & the lylies. Happy be they
then which translate thys bodily huncre and thurst
to the hungryng and thurstynge after the iustice of
the Gospell, where they shall euer fynde sumwhat
to be hungrye, and thursty of, where is a blessed fyl-
lynge and satisfyeng, yea and it is a greate patte of ^{1mon.6,}
the Christian mans bleste and felicite is to huncre
after that b̄eade of the mynd wherof the eater shall
lyue euerlastynghye, and to thurst after that lyuely ^{1mon.4,}
d̄ynke, of which the drinker shal haue in him a cou-
taigne of water springyng vp to euerlastynghyfe.
Wherfoze my deare frendes thys b̄eade let vs spe-
cially huncre for, and this d̄ynke let vs thurst for.
ff. viij. The

On al hallow day.

Beati
miseri-
cordes.

The people also estemeth the happy whiche be promoted and holpe by other mens liberalitie and they reioyse rather at them that be holpen , then at them that helpe. But I(sayth Christ)do pronounce them happy whiche be merciful, and whiche of a Christian charitie do thirke an other mans miserye to be their miserye, whiche be sorrowfull for the hurtes of their neighbour, which wepe for other mens myshappes, whiche of their owne cost do fede the hungrye, cloth the naked, monish the strayer, teach the ignorant, pardon the offender, and shortly to speake, which do bestowe al the talentes and gyftes that God hath lent them vpon the soucouring and releuyng of others. For they that thus do , be no losers but gainers, forasmuch as who so euer is merciful and beneficial to his neighbour, shall sele god much more mercifull & much more beneficial to him agayne. Thou hast forgiue thy neighbour a certayne light offense, god shal forgiue the al thy synnes. Thou hast released to thy brother a temporal punishment, god shal release vnto the, eulasting peyne. Thou hast releued wyth thy money thy brothers nede, god shal rede vnto the, his heuenly riches. Amonges men the pitifull personnes perchaunce do ware pooze, while by giuing to the nedye they waste their riches, but w God they ware riche, while by empting their cofers they fylle and garnyshe their sowle wyth the frutes of godlynes.

Beati
mudo
corde,

The comon sorte of people do calle them unhappy whiche be deprived of their eye syght, and they that lacke thys moolie deare sense do counte themselves halfe deade and to walke in darkenes . So swete a thing

thynge it semeth with the eyen to se light, and to con-
 templaten thys moost goodly syghtes of the wozlde.
 Xoherfore if it semeth a thyng so pleasant to behold
 the Sunne with bodily eyen, howe moch more bles-
 sed is it, with the eyen of the mynde to beholde God
 the maker of the Sunne and of all thynges. We se
 howe joyful they be whiche haue been in daunger of
 losing their sight and haue recouered it agayne, we
 se howe highly they reioyse eue as though they were
 returned out of hel. But moch more happy be they,
 fro whom the blindnes of the mynde is taken away
 and haue nowe the grace inwardly to se God welle
 of al ioye, whom to se is moost highe welth and feli-
 citie. That thing that the Sunne is vnto pure eyen,
 the same is god vnto pure myndes. That matter of
 gume is to the eyen, that is synne to the soule. Bles-
 sed be they than whose hart is pure & wout wemme
 and spotte of al fylthynes. For to these shalbe grati-
 ted the thing whiche surmounteth all wozldly plea-
 sures. And what is that? Verily to se God. But how
 be mens harts made cleane? verily by feith in Christ ^{August,}
 as holy scripture witnesseth. Thys syghte therfore ^{in pris-}
 (sayth saynt Augustine) is the rewarde of feith, as it is wri-
 ten in the Actes of the Apostles, purifyeng the trinitate
 hertes by feith. For it is not to be thought, that god re-
 which is most cleane, wol be seen but of cleane harts
 as wrieth saynt Hierom, for the temple of god may Hierom
 not be polluted. The wozlde iugeth them happy, Beati
 whiche setting all their thynges in a stey accordançe pacific
 to their mynde, do liue in quyet and rest hauing no-
 man to put them to trouble and busynes. But them
 doth Christ calle happy & blessed, whiche after they
 gg.i. them-

On a hallow day.

Hierom themselues haue ones compresed in their mynd the rebellion of all their lustes: do apply themselves to sette vnitie, concorde and peace between their euangelistē, not only having no purposc to reuenge whē any man dothe them displeasures, but also of their owne stwyng and mere motion stirring and exhortyng other men to peace, of whom they haue suspeyned displeasures. If thys shall seine an hard thyng to any man, let him heare the rewarde, suche shalbe called (sayth our Sautour Christ) the sōnes of god. What is moxe honorablc then thys commendation? Nay what is moxe blessed? For it is no bayne tylle. He that is the sōne of god: must nedes be also heire. But the vnykenes of maners and condicions doth vitter and bewray a bastarde chylde, and on the contrary syde, resemblaunce of manners and of condicions doth declare the true naturall sonne. God frely pardonyng all our synnes doth allure vs all, of whom he hath been offeded, to peace and amitie. Of hys owne bountie & mere goodnes he sheweth hym selfe mercifull to all whiche do repente them. Wherefore he wol knowlege none for his chylde, but those that shewe themselves suche to their bretheren, as he hath shewed hanfesse towardes al vniuersally. Carnall fathers do disherite suche chyldren as wyll not agre wyth the rest of their bretheren, so in lykewise the heuenly father woll refuse for his chyldern suche as be haters of peace & makers of debate. And bycause the moxe parte of men and women be naughtylly disposed: peace can not frame wyth all personnes onles it be by suffraunce of wrōges. It is the parte of them that be good, to apply themselves by all the meanes they

Chryso-
tomas.

Augus-
tinus.

They can possible that they haue variaunce wþth no maner personnes whether they be good or bad, yea they must þrouoke al as nere as they cā to loue and concorde by gentlenes, by softnes, by doyng good turnes and benefites. But there be some so froward and so vngracious, that with good turnes they be the moze kyndled to mischief, and whiche for pleasures do men displeasures agayne, they rage vpon their well wylers, and count them for extreme enemys whiche labour to saue them. If peace can not here take holde on bothe sydes, yet neuertheles they shalbe blessed euen for their desire and study of peace, when the wycked do persecute and trouble them for none other cause, but for the iustice sake of the Gospell, whiche hurteth none, and helpeth all. For euen thys selfe chynge sturreth vp their hatred for whiche they oughte to haue shewed their loue, neyther for any other cause do they rendre wronge, then for the whiche they ought to haue giuen thankes. Christe sayeth not, blessed be they that suffre persecution of the Hethen people. For though a man suffre perse-
 cution(as the holy Doctor Chrysostō sayth) of he-
 retikes or of me of power whiche seme and be called
 christians, he is blessed w saint Ioh Baptyst & with
 innumerable other holy martyrs. For yf it be true
 that the prophetes be martyrs, which were slayne of
 their owne natiō, wout doubt, he y for gods cause,
 suffreth any thing, though he suffre of his owne na-
 tion, hath the reward of martyro. And therfore the
 scripture hath not pur the psions of þ persecuters, but
 the cause only of the persecution, that we shulde not
 wike, who it is that persecuteth, but for what cause.

Chryso-
stom.

gg.ii. But

On al hallow day.

But ye wol say: who can loue such as forz pleasures
redze agayne displeasures, hatred, and euel turnes? It is an harde thinge I graunt, but the rewarde is
greate. And what is the reward? not a garlande of
flowres or bay leaues, not an ore or a goote, but the
kyngdom of heuen. Unto thys turnament we must
prepare our selfes so many as woll be Christes
disciples, if we desire to wynne the crowne of the Euā-
gelicall felicitie. Mans cruenta is nothyng þ ought
to fraye vs from it. No man can hurte vs, yf we
cleave to iustice. The persecution of the euill shall
not plucke away oure innocencie, but it shall rather
increase our blesse. Yea in the mydde storines of the
persecution we shalbe blessed. Let vs call to mynde
(my frendes) the valiant martyrs and holy both me
women & children which haue been before our time,
the memorie of all whom the church doth this daye
Beati es solemnize, how constantly how paciently they suffred
eis quū. al vilanouse wordes, al mockes, skornes, vnworþy
punisheementes yea and many of them death for the
crouthes sake. When men cursed them wyth byter
curses, when men assawted them wyth all kynde of
mischief, when men falsely accused them and layd
to their charge all the crymes they coulde, bycause
they were true folowcrs & disciples of Christe: they
bewayled not theselves as vnhappy and miserable,
but rather they rejoysed and triumphed therin, forz
asmuche as the moze their enemies and psecutours
did rage agaynst them, the moze dyd their rewarde
increase in heuen. Their hurte God turned to their
good. The damage that they suffred of men, he tur-
ned to their lucre. The reproche, he turned into ever
lasting

On al halow day.

Fol. li.

Iastyng and true glorie. The crimes and vppay-
dynges whych men brought falsly against them, he
turned into the titles and triumphes of true godli-
nes, mens cursinges he turned into p;apses and re-
joysinges, not only afore God (whom to please they
thought it ynough though they displeased the hole
worlde besides forth) but also afore men. For of wic-
ked and vngodly men to be disp;aised for godlines
is to be prayse: and to be tormentid of the haters
of god, is to be crowned. P;ayse and glory amoues
men they sought not for, and yet neuertheles it fo-
lowed the true vertue of the owne accord. Thus
the holy prophete whiche haue bene afore
vs, thus the blessed martyres, the confel-
sours, the virgines, the deuoute ly-
dowes, and (brefely to speake) all
the halowes and godly perso-
nages before oure tyme,
be rewarded & crow-
ned nowe with the
cowne of immortalitie. Let vs therfore
(dearly beloued freendes) folow them
in living that we may also folow
them thither, where they now
be in perpetual ioy, with
the father sonne and
holy gost three
persons and
one god,
who be
praysed for e-
uer Amen.

gg.ii. The

On the day of wedding.

¶ On the day of weddyng.
The Gospell.Mat.xix.



Gen.i.
and ii.

He pharisees cam to Jesus temptynge
him and sayng. Is it lawful for man to
put away his wife for all maner of cau-
ses. He answered and sayde vnto them.
Haue ye not red that he that made man
at the beginning made them man and woman and
said, for this cause shal man leaue father & mother
and cleave to his wyfe & they two shalbe one fleshe?
Wherfore they be no moxe two, but one fleshe. Lette
not man then put a sūdye that whiche god hath cou-
pled togither.

The sermon vpon this Gospel.



The first institution of mariage
institutus

as (welbeloued audience in our
Saviour Iesu Christ) we be assembled
at this present tyme for the solemnizatiō
of matrimonie betwen these two personis
in the face of the churche, accordaninge to
the laudable custome and rites of the same: I intēd
with your fauours first ere I expownd this gospel
brefely to declare þ first institutiō & ordinaunce of ma-
trimonie, to thintēt not only these two personis here cou-
pled togither, but also al other whiche be here gathe-
red togither, as wel maried as to be maried, maye be
admonished & instructed of their office & dutie herin.

First therfor ye shal understand, that almighty god
what time he first made & created man in paradise,
consydering of his botanles wiſdom, how necessa-
ry, mete and conuenient it was, to couple man and
woman togither in wedlok, both for the comfort, aide
and helpe of one an other, and for the multiplicatio-

and

On the day of wedding.

Fol. liij.

and mayntenaunce of mankinde in lawful successiō
and also to thintent that therby generation of issue
micht after mans fall be continually from tyme to
time mayntained vntyll the ende of the wozld with-
out synne or offeſe towardes god: did not only euer
than at the beginning and in paradise knytte Adam
and Eve togyther in matrimonye, and dyd ordeyne
and blesse the same by his holy wozde, but also dyd
declare and set forth the vertue and strength therof
by the mouth of Adā, for he being inspired (as saint S. Au.
Austine and other holy doctours say) wyth the holy Gen. a.
ghost, when he was by almighty god whiche made
him knytte and coupled in lawfull mariage wyth
Eve his wife, spake as a prophet these wordis folow-
yng. Loo now these bones of Eve my wyfe be four-
med of my bones and this her flesh of my flesh. She
shalbe called a woman bycause she is taken forth of
the man. And for this cause shall man leaue his fa-
ther and his mother, and cleave fast unto his wyfe,
and they twayne shalbe one flesh. By which wordes
it is meint that by the strength and vertue of mary-
age ryghtly made, the man and wyfe whiche before
were two bodies, be now made one bodye, duryng
their liues, so that herafter the husbande (as saynte
Paule sayth) hath not power ouer his owne bodye,
to vse it as him lusteth, but it is hys wiues, neyther
hath the wyfe power of her owne bodye, but her bo-
dy is her husbandes body and wyth hym only may
she vse the acte of matrimony. And therfor they two
so knytte & conioyned by gods ordenaunce, may in
no wise be deuided for any affection either to fathet
or mother, or for any earthly chynge in the wozlde.

gg. lliij.

Secondly

On the day of wedding.

Secondly deare frndes, ye shall vnderstande that god renewed his sayd ordinaunce of matrimony and sanctifyed it wyth hys holy wozde imnediatly after Noes floude. At which tyme being al þ people of the wold destroyed with the said floude(except Noe his childre and their wifes)god callyng them out of the arke said vnto them . Crescite & multiplicamini, et replete terram. that is th say. Encrease & be ye multiplied and fulfull you the earth agayne. And albeit this law and comandement of matrimonte giuen agayne to Noe and to his chyldren was a sufficient iinstruction vnto them and to all their offspring how to vse it in all clennes and purite: yet god perciuing mans naturall inclination to synne and malice, dyd afterwarde further stablish and declare the same by hys other lawes witten moze at large shewynge the degrees of cosanguinitie and of affinitie. whiche nature abhorred to marie in, as appeareth in the boke of Leuiticus the. xviii. & xx. chapters. Whiche lawes of prohibition al we christen men and wome be bonden to obserue and kepe . For who so ever marieth wythin the degrees there expressed and prohibited of God in the said boke , be cursed by Gods mouth, and their mariage is of no force ne strength neither afore God ne man, but detestable, abominable, deuelishe, and damnable. And on the contrary syde all mariages made betwene kynsfolke or alyes that be not wythin the degrees whiche be in that boke forbydden of God (though the bishoppe of ROME hath neuer so moch forbidde them) be without any dispensation of man good, holy, godly, and approued not only of God, but also authorized by acte of parlement
made

On the day of wedding.

Fol. liii.

made in the xxxij. yeare of the reigne of oure mooste
dread Soueraigne lord the kyng that now is Hen-
ry the eight.

Thyrdly ye shall vnderstand, that this coniunction
betwene man and wife in matrimonie was ordeined,
that therby also myghte be represented vnto vs not
only the perfecte & indissoluble vnioun of the nature
of God with the nature of man (whiche was falfy-
led, when the second person in trinitie toke vpō him
the fourme and substance of oure nature) but also the
lyke coniunction in perfecte loue betwene Christ and
his churche, as the holy apostle Paule witnesseth in
his epistle to the Ephesians, where goyng about to
proue, that al wome whiche be maried, ought to loue
and to be subiecte vnto their husbandes in all thyng-
es, euuen as the churche is subiecte to Christ, & like-
wise that al husbandes be bound to loue their wiues,
euuen as Christ loueth the church hys spouse: he bryn-
geth in the first ordynance of matrimonie: as it was
ordeyned by god in paradice, and the wordes before
reherred, wherupon he inferreth & sayth, that thys
coniunction of man and woman in mariage wherby
they are knitte and made one flesh and one bodye is
the sacrament, that is to saye the figure, the signifi-
cation, the mysterie, or the prophecieng before of that
great and meruelouse coniunction which is betwene
Christ and his churche. So like as by the vertue of
thys first ordinaunce of matrimonye, the man and
wife be made as one body wheroft the man is the hed:
euuen so the exceedinge loue of Christe towardes hys
spouse the church knytteh and maketh Christe and
hys church to be but one bodie, wheroft Christ is the

Ephe.5.

gg.v. hedde.

On the day of wedding.

hedde. And lyke as the woman was fourmed of the rybbe of man: so of Ch̄riste sprang forth the churche whiche is purified by water and bloude. The rybbe is the harder part of the body, & the husbande is the strength of the wife, & euen so is Christ the strength of the churche. Out of the rybbe and myddes of the bodye was the wife brought forth: and euel so Christ toke fleshe of our substancialle, boorne of the vndefiled virgine, made like vnto vs in al thynges, synne only excepted. Wherfore we be called the members of one bodie of hys flesch & of hys bones, membris I say, not accordyng to the nature of the everlasting diuinitie, but accordaninge to that he vouchsaued to take, mans nature vpon hym. Howbeit thys coniunction may not be take carnally but spiritually. For albeit Christe toke our real fleshe: yet we be hys spirituall members. For we be one bodie, because we be partakers of one spirite. And forasmuche as there is so great a coniunction betwene Christ and his churche: we ought for his sake to leauue the dearest thing, we haue, if they wold plucke vs awry frō Christ whose spouse we be. For we muste cleave to hym without seuerance, syth we be one bodye, & one fleshe wyth him. And verely this is a greate sacrament, mystrie, and secrete, whiche if it be rightly pondered, plucketh vp our mindes into moost highe and heauenly ioyes. Hitherunto we haue brefely spoke of the first ordinaunce of mariage, now let vs come to the declaraſon of this preſent Gospell.

The pharisees which amōng þ Iues were take for me of great holynes, and therfore ought best to haue magnified Christ and his doctrine, were ever moost busye

S.Hies
tom.

S.Ans-
broſe,

On the day of wedding. Fol. l*iiii*.

busye agaynst him, inueting al they could, to tripp
hym in his wordes, that they myght haue some p^re-
tence to accuse hym, & put him downe. For they had
no little enuite at him, pylly because he shadowed their
estimation, & pylly because he disclosed their hypocri-
sie. They cam therfore on a time and craftely did set
vpon him, taking occasio of the wordes he had spo-
ken cōcerning that a mā ought not to put awry his
wife. They propounde a suttill sophisine, whether it
were lawfull for euery cause for a man, to put awry
his wife. For if he shulde answe, it were lawful, he s. Hie-
shuld seeme to be agaynst himselfe, where he taught ronim⁹,
dyuoyses not be lawfull. If he shulde denye it, he
shuld seeme to be against Moses law, which suffreth Deut. 24
a man for any maner cause to gyue her a libel of di-
uorcement and to let her goe. But Iesus so tempe-
reth hys answe, that neyther he diminisheth the
authortie of Moses, neither recateth his owne tea-
ching, & wþt the authortie of the law he stoppeth
the pharisees mouthes whiche were lawyers. Haue Gen. 15.
ye not redde (sayth Chyste) that when God created
the wþlde he formed the man and women, that by
there cōioynyng, mankynd shuld be cōtinued? And
forthwith expressing the vnpartable couple of them
added. For thys loues sake, shal man leaue father &
mother and sticke to hys wyfe. And thys knotte is
so straignt þ of two be but one person. So þ it is as
moch agaynst nature, that the one shuld be plucked
frō the other, as it is for one part of þ body to be se-
uered frō an oþher. Wherfor þ God hath thus cou-
pled, let not mā sever. Meaning hereby, þ it is both a Chrys^o
against nature & also þ law a mā to cast vp hys wife.

gg. vi. Here

On the day of wedding.

Here the pharisees thinking that they had now gotten a good quarell against oure saviour Christ Iesus to snach him vp said vnto him. If it be thus as on. thou sayst that god wold haue wedlocke so iniolately kept: why then dyd Moyses make it lawfull to the husbande, for any maner cause to put from him his wife, so that he giue her a libel of diuorcement as who shuld say, how durst Moyses be so bold to licence that thing which god wold not haue done. To Deut. 24²⁴ The so- this obiection our saviour aunswered. Moyses dyd lutiō of not permitte ne licence this thing vnto you, because Christe, the thing of the owne nature was honest and rightfull, but forasmoch as he knew the stubbornenes & hardnes of your hertes: therfore he graunted vnto you the lesser & lyghter inconuenience that ye shuld not committe the greuouiser offence. For assuredly Moyses did not allow al kindʒ of diuorces, in that he had leuer þ the same were suffred or rather winked at, then murder shuld ensue & be committed. Neither did the libel of diuorceinent amōges the crooked Iues whiche Moyses theire lawmaker enacted that it shuld be giuen to the womā, make the diuorce good and lawful, but rather that same libel was a witnes and testimonie of the hard harte of the Iues, which for every light cause and trisse, wold put away their wiues, & for this cause the law of moyses gaue commaundement, that such stubbornie & hard husbands whiche wolde nedes for such light occasions put away their wyues or els do worse & committe further inconuenience, to gyue them the sayde libelle of diuorcement for a certayne recorde & witnesse that she is nowe free from his yoke and at her libertie.

But

But at the begynnyng(sayth Christ to these phart-
sees)when as yet the malice of me was not growen
into such an excesse, nor as yet mas nature was not
infected with so many vices(for the hatred was not
so feruent, that either poysoning or murdering was
feared)there was no such licence of diuorces. Wher-
fore neither now is the same licence to be suffred a-
monges chisten men, after that the doctrine of the
gospell hath brought agayn the chisten man to his
former state and perfection of nature by regenera-
tion or new byrth. And no doubt(my freendes)Mo-
ses amonges the Iues wished in his hart the same
perfecte loue and fast knot in wedlocke to be obser-
ued and kept, that our sautour Christ hath taught
vs, but(as I haue declared)the corrupt & naughtie
maners of the Iues, whyche for euery lyght grefe
were ready to comitte murder and all mischief fea-
red him that he durst not requyre that of them. So
that our sautour Christ did not abrogate the auncient
lawe of Moses, but he made it more cleare & per-
fect, declaring vnto the froward Iues, that it was
unlawful both for them & for al other and againste
the intende of god and the wille of Moses their law-
maker, that they shuld for euery lyght occasion put
away their wifes whom they ought to loue & to im-
brace as their own bodies and their owne flesh. For
a thing that a man doth, is not forthwith lawful for
him to do, because he is not punished in this wold
for the same. For there be many thynges abomina-
ble and stinkyng afore the face of god, which be not
punished by mans lawes. Hitherto haue we intrea-
ced the gospell of this day. Now we woll sumwhat
gg. viij. to wch

viiiij. On the day of wedding.

The of towche the officies aswell of the wife towardes her
fice of husband as of the husband towardes his wife, and
the wife so make an end. Ye wifes (sayth saint Paule) be
ye subiect to your owne propre husbandes as unto
Ephe.5. the Lorde. For the man is hed of the wyfe, even as
Christ is the hed of the churche; and it is he whiche
giueth helth to the body, wherfor like as the church
is subiecte to Christ: so let the wifes be subicte to
i.Pet.3. their husbandes in al thinges. Likewise saint Peter
in his first epistle comauandeth christen wives to be
in subiectio to their husbands, to thintent that euen
they which obey not gods worde, maye without the
worde be wonne by the conuersation of the wyues,
when they behold their chaste conuersation toynd
with reverence. Whose outward apparel he wolde
not shuld be gorgeouse nor moch glysteringe to the
eye, but rather he wold haue them inwardly garni-
shed in the hart, being there ful of al cleenes & wout
corruption in such sort as they may haue a gentle &
quiet spirite, which spirite he sayth in gods eye is a
thing most gorgeouse & sumptuouse. For after this
maner woulde tyne (sayeth this holy Apostle saynte
Peter) did the holy women, which trusted in god, at-
tyre themselues, and were obedient to their husbandes
euen as Sara obeyed Abrahām her husband, calling
him lorde, whose daughters al ye be, as longe as ye
do wel. Saint Paule also sayth, that the woman is
Gen. 16. the glōy of the man. For the man cam not of the wo-
man, but the woman of the man. Neþher was the
man created for the womans sake: but the woman
for the mans sake. Wome therfore ought to imploy
z.Cor. 11. their diligence vpon the vertuous bringinge vp of
their

On the day of wedding. Fol. lvj.
their children & to loke wel to their housholde. Yea
they shalbe(sayth saynt Paule)saued by bearing of i. timo. 2.
children & bringing them vp in feith, loue of god, &
in holines. So; this is their office, thys is their fuc-
tion & calling wherin they ought to please god, & to
atteine euerlasting blesse. They ought to be no rāg-
lers, no disputers, no teachers in cōonion assemblies
but heters, but lerners & kepers of silence w^t al sub-
iection. These be the officies & duties of christen wi-
ues. The office of the husband(as Paul saith)is to
loue his wife euēn as Christ loued the church. He is
bounden to loue her as his owne body. He that lo-
ueth(sayth he)his wife loueth himselfe. For no man
ever yet hated hys owne fleshe, but nowisheth and
cherisheth it, euēn as the lord doth the churche. He
must dwel(saith saint Peter)w^t his wife, according i. Pet. 3.
to knowlege giuing honoure vnto her, as vnto the
weker vessell, & as vnto her which is heire also of the
grace of lyfe. He may not be bytter to hys wyfe, but Coloss. 3.
gentle, courteouse, and louing. Yea finally he must
so inticely loue her þ god comaundeth him to leaue Gen. 2.
al other his affectiōs, yea euē his owne father and Mat. 19.
mother, and cleare to hys wyfe. But let man and
wife take hede, that god couple them togither & not
the deuyl. Let them be coupled for p̄odcreatiō of chil- 1. Cor. 7
dren, for auoyding of fornicatiō, in al teperancie ho-
lines & godly shamefastnes. Let them not ioyne either
for ryches, for bewtye, for great aliaunce or (which is
more sylthy)only for the lust of the body, less they be
greuously punyshed for their intemperauncie, as it
chaunced to þ leuen husband of Sara before she ma- Tob. 6.
ried w^t Chobic the yonger & to innumerable other. and. 7.
Wherfore

On the day of wedding.

Wherfore my deare frendes let every man and w^man take hede they toyne in holy wedlocke by gods coupling with al humble reuerence and godly feare; So doinge, they shalbe blessed of gods holy hande, they shal increase and multiplye, they shal replenish the erthe and haue it subiette vnto them, accordinge

Gen. 2. to the saynge of scripture. If they feare the Lorde and walke togidher in his wayes, god shalle surely blesse them, prosper, and further them in al their doings. Wherfor thou mā which art hed of thy wife, so loue, maynteyne, cherishe & tender thy wyfe, even as Christe hath loued and moste tendrely imbrazed his spouse the church. If thou so do, thou shalt eate the labours of thy hād (as the prophet writeth) thou shalt be happy and it shalbe wel with the. Thy wife shalbe as a plentifull vine tree vpon the walles of thy house. Thy chyldren as oliue braunches rownd about thy table. Loo (sayth he) thus shal the man be blessed whiche feareth the lorde. This is gods institution of mariage, these be the officies of marayed persons. In these if ye walke like feithful and right christian persons, though through the malice of the worlde ye suffre affliction here; ye shalbe sure after thys frayle lyfe perpetually to raygne

wyth Christe oure lorde, whyche wyth
the father and holy goost thre pec

Sons and one god is to be

glorifyed and prai-

sed worlde

Withouts

ende

Binen.

CAt burienges.
The Gospel. Iohn. xi.

Martha sayd vnto Jesus. Lorde if thou haddeſt
bene here, my brother had not dyed. But nowe
also I know, þ whatſoever thou askeſt of god, god
wol giue it the. Jesus ſayde vnto her. Thy brother
ſhal riſe againe. Martha ſayde vnto him. I knowe
þ he ſhal riſe at the reſurrecſio in the laſt day. Jesus
ſayd vnto her. I am the reſurrecſio and the life. He
that beleueth on me, though he were dead, yet ſhall
he liue. And euery one which liueth and beleueneth in
me ſhal neuer dye. Beleuest thou this? She ſayeth
vnto him. Yea lorde, I beleue that thou art Christe
the ſonne of god, which cammest into the worlde.

The ſermon vpon this Goffell.

Welbeloued people in our ſaviour Christ, this
goffel is right comfortable to al feithful and
true christian folke. For in it is conteyned the glad
and ſweete tydinges to al vnfeyned Christians, that
is to wit, how Christ is our reſurrecſio and our life,
if we beleue vnfeynedly vpon him. And verely this
is one of the chiefeſt articles of our religio, to beleue
that though we dye here bodily for a tyme or rather
ſlepe, for so the scripture calleth it: yet we ſhal riſe a-
gaine and lyue euerlaſtingly wyth God in heauen,
through Christ, in caſe we haue had ſtedfast feith in
him, and be founde cladde and adourned wyth the
wedding garment at the day of the great Solemp-
nitie, that is to ſay, at the generall reſurrecſio of the
choſen people of god when Christ the ſonne of God
ſhalbe in full & moſt perſite wiſe knitte & conioyned Chryſo
in mariage to his louing eſpouse the church or con-
gregacion

Mat. 22.

hh.i. congregacion

A sermon at burienges.

gregation of the feithful persons. But ye wol aske,
what thys weddyngē garment is? Verly after the
Gregos
rie.
La. ij. minde of saint Gregorie, it is charitie. And that pes-
sone entreth to the maryage but wythout the wed-
ding garment whych being in the church, hath feith
but lacketh charitie. Truly thys mans feith is not
the true and liuely feith, but it is a feyned feith, and
a deade feith, as saint James calleth it, because it is
wythout workes. For what auaileth it o my brethre
(sayth thys holy Apostle Saynte James) if a man
wold say he had feith, and hath no workes. Crowe
you that this feith shal saue him: if your christē bro-
ther or suster be naked and lacking dayly sustenāce,
and one of you wolde say vnto them. Go your way
in peace, warme your selues and fylle your belyes:
and yet neuertheles ye gyue them not the thynges
necessarie for the body; what wol this helpe? So al-
so feith if it hath not deades it is of it self dead. By
these wordes of saynt James we may lerne(my fren-
endes)that it is not enough for a christē man or wo-
mā to say he beleue in Christ, but he must also shew
vs his feyth(as saynt James sayeth)by his dedes
and workes. Wherfore the weddinge wede that we
must be cladde with, is not bare sayth, but it is cha-
ritie whiche is the frute of feyth, or if ye wol nedes
haue it feyth, let it be that liuely feyth which is gar-
nished wyth this charitie, that is to wit, wyth suche
zeale loue and affection whiche ye beare to god that
for his sake ye frechly aside releue your euēn christē
accordinge to youre power. And verely these be the
workes that almyghty God requyret of vs, if we
wol be counted his children and the inheritours of

A sermon at burienges. Fol. lviij.

everlasting blesse. He commaundeth that our lyght Mat. s.
Chuld shyne afore men, that they maye se our good
workes, and gloriye the father of heauen. Finally
the doers (of these as hymselfe doth wytnes) shalbe Mat. 25.
called the blessed children of his father at the gene-
ral resurrection, and shalbe bydden to come and en-
tre into the vnspeakable ioyes of heuen which were
prepared for the sithens the beginning of the wold.
Neither doth the most excellent clerke saint Hierom
disagree from this interpretation, saynge, that the
wedding garment may very wel be called the com-
maundementes of the lord and the workes whiche Hierom
be accomplishshed and fulfilled at the bidding of the
law and gospell, and he sayth that these workes do
in a christen persone make the garment of the newe
man, whych garment verily who soeuer in the driad
full day of iugement, shalbe found vnder a christen
name not to haue, shalbe forthwith taken and caste
into vter darknes, where according to the sentence
of Christ shalbe weping & gnashing of teethe. This
by occasio (deare freedes) haue I spoken of the wed-
dynge garment, wher w must that sowle be cladde &
adourned, which at þ general resurrectio & vppling
again of al mankinde in flesh according to þ article
of our beleue shal by Christ liue euerlastingly. But
yet for the better & more cleare vnderstanding of this
gospel, I thinke it very expediet to repeate & declare
vnto you the very begynning of the historie whiche
is red in this gospel, accordaning as saynte Ihon the
Euangelist doth report it in the begynninge of the
xi. chapter namely sith in it is conteined the most co-
fortable & chesest article of the christen mans beleue.

hh.ij. The

A sermon at burienges

The historie is this. As our Sauour Christ abode at Jordan, it chaunced that in a towne named Bethania, a certayne man called Lazarus laye sycke. This towne was the natyue place & countrey both of the sycke man, and of his two susteres Mary and Martha. Verely this Mary was she, whiche wyth a notable record of loue towardes our sauour Christ had annoyncted hys hed as he sate at meate wyth a right preciouse oyntment & with her heare had wyped hys feete whiche she had washed with the very teates that raine downe from her eyen. By reason wherof we may very wel vnderstāde, that there was a singular and a right special amittie and frendship betwene this familie and our sauour Christ. Wherefore when Lazarus was in great paryll of deathe, his susteres, for the familiarite whiche they had with Jesus, sent word unto hym, how his freend Lazarus was soze sycke, they nothing doubting, but that he of his wonderful humanitte whiche he bare towardes al men, wold helpe his freend being in such daunger. Lo, say they, he whom thou louest is sycke. They thought it ynough only to gyue hym knowlege of his freendes sickenes, and therfor they adde no prayers to desyre his helpe. To whom Jesus maketh answere in this wise. Verly this syckenes is not deadly, but it is therfore chaunced unto him, that by occasiō therof gods gloriy might be set out, to the intent that whā by his vertue the disease shal be drieue awēy, the sone of god might also be glorified. A like answere did Chrysste make to hys discipiles of hym þ was borne blynde, sayng þ it was not his offeſe þ he was so, but þ godþ workes shuld be shewed in hym.

Ihon. 9.

Certes

Chryſtoſt.

Certes our sauour Ch̄ist loued very entierly Mar
tha and Mary, and their brother Lazarus & yet not
withstanding his great loue, he suffered him to fal in-
to sicknes yea and into death, to thintent we shulde
not counte it an vnwoorthy and heuye case if at any Chryso
time the vertuouse and good persons & suche as be stom.
imbrazers of true godlines & the freendes of god be
otherwhyle assaulted wyth the troubles & miseries
of this wozlde, god wyking at the mater, either be-
cause it is so expedient for them that suffre the same
or bycause it is so auayable to the settinge forth of
gods glorie, not that god with mans euilles procu-
reth his owne glorie, but that for mans cause he is
wonte to turne the euylls whiche do chaunce vnto
vs, either to our soule helth, or vnto his glorie. He
knew full wel that his freend was sycke, yea before
it was tolde him, but for a playne declaration of the
greatnes of the miracle which he went about to vt-
ter, it was requysite to haue hys disciples myndes
prepared. After then that tidinges was brought vnto
Iesu of his freendes death, he went not forthw,
but in the self same place he taryed styl for the space
of two dayes, not that he regarded not the daunger
of his frende, but bicause he awyted a more conuen-
tient and plentifull occasion of utteringe the mira-
cle, and also that he himself whose time was almost
commē to dye for mankynde, myght herby rayse vp
the myndes of his disciples whiche as yet were but
weake to the hope of the rysing againe herafter.
But his disciples for feare, holding their peace, by-
cause their maister Ch̄ist had but a litle before esca-
ped out of the Iues handes and therfore thinkinge
hh.iiij. him to

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hym to be in moze sauetye in wyldernes, where he now was, Jesus sayd vnto them. Let vs goe again into the countrey of Iewry. The disciples hearinge mention made of Iurye, and calling to their remembraunce the deadly hatred which the pharisies bare against Christ, and also how ofte they had taken vp stones to cast at him and went about to lay handes on him, feared not only their maister, but also themselves. For they had not as yet receiued þ holy ghost and they folowed Jesus yet but with a certaine humane affection, themselves also abhorring death because of their frayltie and weaknes. Wherefore they labouring all that they could to dissuade him from returning again to Iurye, said vnto him. Lord hast thou forgotte how that a few dayes passed, the Iesuſ thy mortal enemyes wold haue stoned þ to death if thou haddeſt not the ſoner wythdrawen thy ſelue from their fury? And again wolt thou now goe ther, and caſt thy ſelue in an open daunger? But Jesus counforted them, putting away their feare with a certaine diſſufe parable ſignifieng, that ſuch perſons ought nothinge to feare, whyche cleave fast to Chriſte, who is the lyght of the worlde. For it is the Ithon i. night which bringeth with it the wayne feares. The day knoweth them not. Hath not the day (ſayth he) twelue houers? The night ſhal not come before the time appoynted. In the meane ſeafon, who ſoeuer walketh in the day, ſtumbleth not, fozaſmoch as the Sunne, whiche he beholdeſt, maketh him to ſe, and by ſeing to beware the occation of ſtumblyng. But who ſoeuer, whan the Sunne is wythdrawen from him, walketh in the nyght, he ſtubleth, and whyþcely

rely because he lacketh light. This dyd our sauiour
 Christe speak meaninge, that he is the lyght of the
 world(as saynt Ihon in the begynning of his gos- Ihon. i.
pel doth testifie) & therfore it behoued hys disciples
 to folow his guiding, and not to go before the light S. Aus.
neither yet to feare before the tyme come, for so long stine.
as they haue Chyſt to shew them lyght, there is no
danger. But when he must be taken from them, the
 cometh nyght vpon them, then let them feare. So
 that according to the exposition of some Doctours, Erasm⁹
the twelue hours of the day do betokē the appoin- in anno
ted tyme of his life, as like wisc he answered to the
 whiche cam from Herode, and counſailed hym to fle, ta.
because king Herod sought to flee him. It behoueth Theo-
me(sayth he) this day and to morowe, and the nexte philact⁹
day to walke about, for it is not possible that a pro- Luc. 12.
phete shuld perlysh in any other place but in Hieru-
ſalem. And the time of his passiō he calleth the pow-
er of darknes and the houre of the wicked persons.
 As though Chyſt shuld heresay to his disciples. Ye
 nede not to feare my going into Iutrye now at this
 p̄ſent tyme, for I certifie you, that the tyme of my
 death and passion for mankynde is not yet come.

 The day verily hath her due houres appoynted her
 of almyghty god, whych we at our owne choise and
 pleasure, can neyther make shorther, nor yet longer:
 so I also haue my time p̄ſcribed & appointed unto
 me of my heuely fater, wherin I must accōplish the
 busynes, & I com for, whiche is to redeme the world.
 This time cā not be shortned, ne yet p̄euerted by the
 malice of þ Jues. wherforþ ye haue no cause to feare
 my goynge at this tyme into the partes of Jewy.

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Wþþt these wordes after that our Sauour Christ had mitigated the feare of hys Apostles, he openeth the cause of his goyng Lazarus (saith he) our frend sleþeth. But I go to awake him out of his slepe. We godlye tily my frēdes thys is a new preaching never ere o- persons pely herd of in the wþþld, þ death is no death, but ra- is but a slepe. For without doubt by the goodnes and slepe.

The deth of al feithful Christen men and women. for Christ our redemer by his death hath vanquished death and made it but a slepe vnto vs. And if it be but a slepe, why do we thus bewayle the slepe of oure deare frēdes? why do we feare it our selues? Nay why do we not rather desire it for the quyvetnes therin? why do we not count them happy & wel at ease whiche haue gotten it? And with this Gospel, do also the wordes

i. Tessa. of saynt Paule whiche he wrotes in the epistle of this day agree whiche he wrotes to hys Christen brethern the Thessalonians, saying. I wold not(brethren) haue you ignorant as concerning them whiche be fallen a slepe, that ye mourne not as the rest of me do, which haue no hope. For if we beleue, that Jesus dyed and rose againe: euuen so wil god bring againe with him them also whiche slepe by Jesus.

But Christes disciples beyng troubled with feare & suspecting that Jesus spake not of the bodily death in dede whiche after a new maner of speaking he cal- led a slepe, but rather of the common maner of sle- ping, answered and said. Lord if he slepe, he shall do well ynough. Verily the disciples were yet styll afrayd to resort agayne to Iurye a therfoze as muche as they coulde, they cut of the causes of goyng thi- ther.

A sermon at burienges. Fol.lxi.

ther. But Jesus by little & little prepared their myndes to the beholding of the miracle which he wolde shewe. For first of all he had rather calle him a slepe than dead, that according to the maner of holy scripture he myght shewe the hope of resurrection. For they slepe, rather then be dead, whiche lye in rest, and shal liue agayn. For it is not so easy for any of vs to raise him that slepeth, as it is for Christ to calle the stine, dead agayne to lyfe. The disciples therfore not understanding that he spake of slepe and of wakynge agayne, to thintent they myght perceiue þ he knewe al thinges, said openly vnto them after the comon maner of speakyng, Lazarus is dead, & I am glad for your sakes that I was not there, because ye may beleue. Neuertheles lette vs goe vnto hym. Christe doth not here tell hys disciples that he wolde rayse him againe, for he had rather haue it signified than expressed, and he had rather perfourme it, then promise it, in this behalfe also giuing vs an exemple of Exem-
demurenes and to flice bayne glorie. And he sayeth plu mos-
that he is glad for their sakes that he was not ther. destie.
Why so? For if he had been present at hys freendes Chryso-
departure and had forþwyth retourned hym to lyfe, ston⁹,
the pharisees and other whiche were euer ready to
sklaunder al that Christe did, wolde haue sayd that
he was not dead in dede, but in a traunce for a tyme,
as by diuerse sickenesse it hathe chaunced to many
one. But now, he being so long dead yea and bury-
ed in hys graue, they could not make that cauillatt-
on. Christ therfore was glad for hys disciples sake,
that they myghte beleue. But what shulde they be-
leue first, that Christ was the true Sauour of the datis,

Vt cre-
leue first, that Christ was the true Sauour of the datis,
hh.v. wolde

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worlde, whiche raiseth the dead out of their graues,
yea and out of euerlasting dānation and helle, if he
had not dyed for vs. Second, that he is ready
euen in the middes of our troubles to helpe vs, and
careth for our sauete, as we haue exemple in Laz-
arus, which was sick, yea and dyed, he fel not Chri-
stes helpe & yet Christ cared for hym, & his care was
not bayne. For he raised him agayne frō deth. Tho-
mas therfore which in the Greke is called didymus
& in Englishe a twyn, one of Christ's Apostles, pcey-
uing that Christ wold nedes goe into Iurye agayn
amonges his enemys, sayd to hys felawes. Let vs
goe to, that we may dye with him, as who shuld say,
sith our maister woll nedes leopard himselfe amou-
ges the pharisees which seke his death, let it not be
said, that we wol leauue our maister, let vs dye byth
Chrysostom. him. Verily thys exhortation of Thomas hath in it
more rashenes, than feith. For albeit he is now rea-
dy to dye with Christ, yet he wold not beleue hys re-
surrection, if he had not seen in his hādes the printe
Ihō, xx. of the nayles. So also Peter boldly pmised that he
wolde dye with Christ, but it was not feithfully and
truely, & therfore forthmyth he denied hys maister.
Luc. 22. But afterwarde both saynt Thomas and also saint
Mar. ix. Peter were two of the strōgest and surest af all their
Mat. 29. felawes in their feith, as appeareth by their actes.
And here we haue example, that saintes and the cho-
sen people of God do otherwhyles fall by gods suf-
fraunce into frayeltie, wherfore let not vs despaire,
though we haue been wretched sinners, yea though
we haue denied Christ with Peter. Only lette vs
playe Peters parte, and by repentaunce rise agayne,
and

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¶ no doubt, god wol take vs agayn vnto his grace.
But to our Gospell, Christ with his disciples goeth
forþt & syndeth, that Lazarus had lyen in his graue
four dages alredy. And Bethanye, where Lazarus
& his sisters dwelt, was nigh vnto Hierusalem; a-
bout xv. furlinges of, and many of the Iues cam to
Martha & Marye, to cōfort the ouer their brother.
Truly, it is the woþke of charitte, to cōfort the heuy
and troubled persōs, yea it is the woþke of the holy
ghost, and for thys cause is the holy ghost called in
scripture a couþorter, bycause in aduersitie he cōfor-
teth the beleuers & feithful christen ps ons. And ther-
fore the Apostle Paule doth nūþre gentlenes, good-
nes & kyndnes towardes the neyghbour amonges
the woþkes of þ spirite. And albeit it may be, that the
woþke of cōforting other, in wyked & vngodly per-
sons, doth not pcede of the holy spirite of the lord,
but rather of a curtesy, neyghberhode, or nerenes of
bloud, as appeareth in these Iues, which cam to cō-
fort the two sisters Martha & Marye, & as also the
loue & charitte of Hethē ps ons, wherby they imbaze
their welwillers, cometh of a carnal affection: yet in
the godly ps ons it cometh of feyth & true charitte &
is the woþke of the holy ghost, & not of the flesh. Fru-
thermore we do se here, that many Iues cam to cō-
fort these two sisters not without the great puidēce
of god, þ many might be witnesses of the great mira-
cle of raising Lazarus frō deth. For this is þ cast of
of gods work, þ they shew a farre otherface in þ be-
gynning, thā in þ ende. Many of þ Iues were gathe-
red to cōforte these sisters, & loo beside their loking
for, they be made witnesses of Lazarus resurrectiō.

Gala.v.

Mat.vi.

hh.vi. Mar-

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Martha assone as she herde that Jesus was coming, went and met him, but Mary late styl in the howse. Martha therfore so sone as she cam into Jesus sight, sayd vnto him. Lord if thou haddest bene here, my brother had not dyed. But now I knowe, that what soeuer thou askest of god: god wol surely giue it the. Verily this Martha beleued in Christe but not as it behoued her to beleue. for she knewe not yet that he was god, & that he wrought hys miracles by his owne propre power and vertue, as appeareth by that she putteth to, but now also I knowe that whatsoeuer thou askest of god, he woll gyue it the. So that she toke Christ but for a prophete and a very vertuouse and holy man. Christ therfore answereth her. Thy brother shal rise agayne. I wote, & Martha, that he shall rise againe in the resurrection at the last day. Here we se that Martha was a good woman and beleued the general resurrection, wherfore our sauiour Christ to thintent he myght yet augment the womans feith & opinion in him, & that he myght declare that he coulde not only as an holy man & prophet obteyne of god life to the dead, but also that he himself is the fountaigne and giuer of life to al men, and that no death is to be feared of them which put their trust and hope in him, because that although death cometh yet it can not hurt him that beleueth on him which is fountaigne of al life, he answered Martha in thy wyle. I am the resurrection and the lyfe. Verlyly my freendes this is the gospel, this is the Euangel, this is the glad & ioyful tydinges most pleasaunt & confortable to al Christen men and women. In this word Christ openeth him selfe

Fgo su
resur-
rectio
et vita.

selfe vnto vs , & giueth vs resurrection & life whiche
be the greatest & best gyftes that can be giuen to man-
kynd. But wherby is Christe made vnto vs our re-
surreccio and our lyfe? Verily by feith. And therfore
he goeth further and sayth. He that beleueth in me,
alough he be deade , yet shall he lyue . By feith
doubtles the deade man liueth , & by feith the quicke
man never dyeth. For ye may not thinke , that Christ
spake this only of Lazarus . But who so euer he be
that beleueth , and hath the lyuely & vnfeyned feith
in Christ which in the begynnyng of this sermon I
spake of, he shall never dye, albeit that the bodye for
a tyme shall slepe. This I say is the Gosspell, wher-
with in the straigtes of deth ours cōsciencies must
be fensed and made stronge agaynst al the gates of
hell and of death. For agaynst this sure feith , thys Mat.16.
rocke, wherupon Christes church is buylt, not al the
gates of hell (as Christ himselfe promiseth) can pre-
uaile. And to thintent we shulde beleue this the bet-
ter that Christe is oure resurrection, he confirmed it
with the rassyng of Lazarus frō death to life, he cō-
firmed it also with hys owne resurrection. Why do
we then mourne the deth of oure freendes? Harken
what Christ sayth. I am the resurrection. What do
we fear things we wote not what in an other wold?
Let vs beleue in Christ whiche saith. I am the lyfe.
Truly he giueth himselfe hole vnto vs by this gos-
pell, only let vs take hede lest by our vnfeithfulnes
we put frō vs so highe & excellent a gyfte. If Christ
had never been made man: we could haue hoped of
no risyng agayne . By our first father Adā we were
al made thral vnto death, accordyng to gods worde

A sermon at buryengest

Gen.ij. in Genesys vnto Adā. What day so euer thou shal
eate of the tree of knowlege of good and euill, thou
shalt surely dye a death. By Adam verily as witnesseth
saynt Paule death entred first, and agayne by
Christe cam resurrection and lyfe. Wherefore truly
these wordes of our Sauuour Christe haue a ryght
great comforthe in them vnto all christen men, for as
much as they declare moost high vertue and power
to be in Christe that is to witte, that by hym chaunceth
to makind the vertue and power to rise againe
into euerlastynge lyfe. Both the good and bad shall

To whō Christe
is a res-
urrecti-
on. ryse againe; but not a like, for the good shal rise vnto life, and the badde shal rise vnto iugement and euerlastyng death, and therfore Christe to them is no resurrection. For whiche they be that shalbe made

partakers of euerlastyng lyfe, he sheweth wher he
goeth in and sayeth in thys wyse. He that beleueth
in me, shall lyue; that is to say, he shall not dye the se-
cond death. Woe haue therfoze (good people) twa ma-
tes of re-
surrecti-
on,
by grace, out of the dounegon of synne, when we be
renewed into a new life, and be regenerate by Christ

Ihon. 3. as it is declared in the thysre chapter of Iohn. and
who soever after thys forte doth ryse agayne out of
synne here in thys lyfe shall neuer cast of the second
death, whiche is euerlastynge damnation, but shalbe
pertaker of the seconde resurrection through Christ
at the day of iugement, whiche shalbe lyfe euerlasting
and endles ioye. Thys in effecte were Christes wo-
des to Martha, and after he had thus opened hym-
self unto her, he asked her whether she beleued thise
woherunto she answered and said. Yea Lord I be-

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Ieue that thou art Christe the sonne of God, whiche
hast come into the wold. Verily thy confession of
feith that this blessed woman Martha maketh here
of Christe, semeth to be lyke vnto that, whiche saynt
Peter and the rest of chaypples made, when Christ
asked them, whom they said that he was, and saynt
Peter in al these names answered. Thou art Christ
the sonne of the luyng god, that is to say, thou arte
the Messias or Sauour of the wold whiche was
so long before promised by the prophetes and loked
for of the fachers. And lyke as fleshe and bloud dis-
closed not thy feith to saynt Peter, but the heuenly
father: so thy lyke confession that Martha made,
preceded not of any carnal loue, but of the holy ghost
But what do these wordes betoke, thou art Christ?
Verily to be Christ, is to be the lord and conquerour
ouer synne, afflictions, death and helle. And for this
cause was he promised, euен to vanquish al the ad-
uerse powers in heuenly thyngs. I say he is that sede
of the woman which shulde breake the serpētes hed,
that is to wit, the power of the deuill. For the deuill Gen. 3.
ruleth in the wold through Gods permission and
sufferaunce by synne, afflictions, death, and helle.
But all these thynges in the feithfull persons be-
uercome and vanquished through Christ. Christ is Gal. iij.
our mediatour & our peace. He is the hed, & founda- psal. 109.
tio of the church, he is our prest, our byshop to make Hier. iij.
sute to his father for vs, and to saue vs bys people i. Pe. iij.
from our synnes. Yea there is none other wey to he- Coll. iij.
uen but by him for he is the doore. He is our wey, he Ihō. x.
is the trouth, he is the lyfe, for lyke as all were dead i. Cor. 15
by Adam, so by Christ must they be reuined.

This

This haue I spoken concerning the declaration of thys present Gospell. Now deare frēdes, accōdying to the instruction whiche we haue rehersed here out of holy scripture, let vs not feare noȝ lamēt this bodily death, but rather the spiritual deth of the soule, both in this wozlde and in the next. And on the contrary, as often as we fall into synne, let vs by due repentaunce, rise againe here in thys lyfe, let vs beleue stedfastly, that Christe is our resurrection and lyfe, and no doubt, after thys slepe of the bodye, we shal rise agayne at the general rising into lyfe euerlastyng, by Christ our lord. Which with the father and holy ghost thre persons and one god be glorified and lauded for euer and euer. Amen.

finis.

Imp̄nted in fletestrete next to the white harte by Rycharde Wankes.

Cū priuilegio ad impr̄mendū solum.

